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The Lutheran Graded Series of Sunday School Materials

An Historical, Critical, and Constructive Study

By

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1926

The Department of Religious Education,
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Springfield, Ohio.

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By

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To

MY WIFE

whose devotion and sacrifice
have been the inspiration of
my efforts.

THE JOURNAL
OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND

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PREFACE.

The aim of this study is to trace the historical development of the Lutheran Sunday School curriculum materials, with special reference to the Lutheran Graded Series; to evaluate this material; and to make constructive suggestions for the building of a curriculum in harmony with the best knowledge of the child and in the light of existing materials.

Part I of the study suggests briefly the place of Luther in the development of Lutheran educational ideals and practices; traces the evolution of the Lutheran Graded Series; and discusses the theological determinants in the Series.

Part II is a study of the Lutheran Graded Series with emphasis upon description and criticism. A portion of this section records scores given to the various features of each unit. A special study is made of the memory materials of the Series.

Part III is an attempt to state the major characteristics of a curriculum of Christian education. It is the hope that this Part will serve as an instrument to aid in the reconstruction of the present Lutheran Graded Series, or in the building of an entirely new curriculum.

Acknowledgment is made to Professor George Herbert Betts, Ph.D., Northwestern University, for his encouragement and guidance in the preparation of this volume.

THE LUTHERAN GRADED SERIES OF SUNDAY SCHOOL MATERIALS.

(An Historical, Critical, and Constructive Study).

PART I.

HISTORICAL AND THEOLOGICAL BACKGROUND OF THE LUTHERAN GRADED SERIES.

A. INTRODUCTION.

The "Lutheran Graded Series" is a portion of the authorized curriculum for the Sunday Schools of the United Lutheran Church in America. This general and national body of the Lutheran Church in America is the result of a merger of three former general bodies, namely: the General Synod, the General Council, and the United Synod in the South. This consolidation took place in New York City in 1918.

Prior to the merger of these three bodies, the Lutheran Graded Series was the particular curriculum material in the General Council, which inaugurated and promoted the Series. The General Synod followed in the main the International Lesson System. The United Synod in the South published no Sunday School lesson materials and depended upon the publications of the other two bodies for their lesson materials.

In order to fully appreciate and to evaluate this Series, it is necessary not only to understand the Church organization which provides it for its pupils, but also to understand this Church in the light of its history and viewpoints.

This study aims to discuss the Lutheran Graded Series in the light of the historical background, the theological doctrines, the psychological theories, the educational positions and practices of the Church, and the views of the Church from the Protestant Reformation onward as they affect the curriculum of religious education. It seeks to answer the questions: "What accounts for the present curriculum? How evaluate the present curriculum in the light of modern psychological and educational viewpoints." Finally, the study aims to make concrete suggestions for the improvement of the Sunday School materials of the United Lutheran Church.

LUTHER AND EDUCATION.

To Martin Luther (1483-1546), the leader of the Protestant Reformation, can be traced many of the educational viewpoints of the Lutheran Church. The Lutheran Churches of America, including the United Lutheran Church which sponsors the Lutheran Graded Series, have developed directly from his reformatory efforts.

Previous to the Protestant Reformation education was almost entirely the function of the Church. With the break in the Church it became necessary, as well as advisable, for the new Church—the Result of the Reformation—to make provision for the education of the people who followed Luther and the other leaders of the Reformation.

While some good schools existed in pre-reformation times, the schools were in many places and in many respects very inferior. The Protestant Reformation worked not only in the direction of improving the existing schools but also in the direction of popularizing education.

This study aims to deal chiefly with the problem of religious education with special reference to the problem of curriculum. It is, however, worth while to note the effect of the Reformation on education in general.

Luther insisted on universal education. He believed

that every youth should receive an education. He regarded with favor even at that early day, education for girls and young women. Having seen the disadvantages of Church-controlled education, Luther urged not only state-controlled education, but also state-supported education, and called upon the aldermen and others in power to appropriate funds for the schools.

The Reformer advocated a very broad education. Pre-reformation education was largely religious, or ecclesiastical; but Luther saw the need of a broader education. He insisted that the educational system should include practical subjects such as training for home duties and for the making of a livelihood; scientific subjects; literary matters; and, above all, the religious element. He argued that trained teachers should be provided for the youth of the State.

Luther's views on education are contained in a number of his writings, but chiefly in his "Letter to the Mayors and Aldermen of all Cities in Germany in behalf of Christian Schools" (1524), and in his "Sermon on the Duty of Sending Children to School" (1530).

Luther wrote: "A city's increase consists not alone in heaping up great treasure, in building solid walls or stately houses, or in multiplying artillery, and munitions of war; nay, where there is great store of this and yet fools with it, it is all the worse and all the greater loss for the City. But this is the best and richest increase, prosperity and strength of the City, that it shall contain a number of polished, learned, intelligent, honorable, and well-bred citizens; who when they have become all this, may then get wealth and put it to good use." (Monroe: History of Education. Page 413).

Luther's contribution to general education is equalled, if not surpassed, by his interest and efforts in behalf of religious education. With the liberation of the people from the Church of Rome and its educational system Luther felt the great need of popular religious education. His efforts are seen in several directions: the arousal of the people to a personal interest in religion, the estab-

lishment of schools for the training of youth in religion, the exaltation of the home as the center of religious education, the preparation of his *Small* and *Large Catechisms* for the use of the common people, and his translation of the Bible in the vernacular for the use of the people.

B. THE MAJOR INFLUENCES OF LUTHER ON THE RELIGIOUS EDUCATIONAL EFFORTS OF THE LUTHERAN CHURCH AS SEEN IN THE LUTHERAN GRADED SERIES.

I. RELIGIOUS EDUCATIONAL THEORY.

1. *Emphasis on Religious Education.* An outcome of the Lutheran Reformation was the emphasis placed upon the religious education of the laity. With the opening of the Bible for the use of the people and with the emphasis upon individual religious experience as opposed to the authority of the Church, the need of education became apparent. This emphasis upon the education of the laity has been inherited by the present-day Lutheran Church. The Church has done much to develop schools of religion: kindergartens, parish schools, parochial schools, Sunday Schools, catechetical classes, and week-day schools of religion. The Lutheran Graded Series is an outgrowth of the fundamental position of Luther that the laity should be educated and that all are priests before God.

2. *The Recognition of the Child.* Another general influence of the work and views of Luther is seen in the emphasis that the Lutheran Church places upon the religious education of the child. Luther favored not only universal education but education from the earlier period of life through to adulthood. The Lutheran Graded Series aims to care for children from birth to adulthood. "In Mother's Arms," which is designed for mothers, emphasizes the importance of infant baptism and of the parents assuming responsibility for the Christian education of the child. The Lutheran Graded Series makes

provision for each period through childhood and adolescence.

II. RELIGIOUS EDUCATIONAL CURRICULUM MATERIALS.

1. *Luther's Catechisms*. Luther was so deeply interested in the religious education of the laity that he prepared two catechisms: *Small Catechism* and *Large Catechism* (1529). These were designed for use in the home. They have remained, with adaptations and enlargements, standard throughout the history of the Church. Before the development of the modern Sunday School catechetical classes were the means of educating children in matters of religion.

It would be expected that an extensive Lutheran Graded Series would take into account Luther's Catechisms. Referring to the Lutheran Graded Series, Dr. George W. Sandt, the biographer of Dr. T. E. Schmauk (founder of the Series) writes, "It also took into consideration the catechism as an essential part of instruction." (Sandt: Theodore Emanuel Schmauk. Page 85).

While such consideration of the catechism may have been in the mind of the founder of the Series, the catechism in its general form actually appears in only one volume of the Series, "Bible History." In "Wonderland" selections from the basic elements of the catechism (Commandments, Lord's Prayer, and Creed) appear. They are not treated as portions of the catechism, as they are treated in "Bible History."

2. *The Bible*. The Reformation denied the authority of the Church and, in its stead, exalted the Scriptures. The Bible, which Luther gave the German people in the vernacular, became the authority of the Church of the Reformation. It has since been acknowledged by the Lutheran Church as the only infallible rule of faith and practice.

The centrality of the Bible is emphasized in the Lutheran Graded Series. Beginning with the text for ten year old pupils, each unit of the Lutheran Graded Series

bears the word "Bible" in its title; for example, "Bible Story," "Bible Readings," "Bible History," etc.

A study of the sources of the materials in the Lutheran Graded Series reveals the fact that the Series is built entirely upon Biblical sources. It is a Bible-content series. All the books of the Bible supply materials for the Graded Series. Many portions of the Bible are repeated throughout the Series.

Further facts on this point are given in a section of this study devoted to "The Biblical Sources of the Lutheran Graded Series."

3. *Luther's Hymns.* In 1524 Luther issued the first evangelical hymn-book. This became the foundation of congregational singing in the Church of the Reformation. Luther's hymns are an important factor in the Reformation movement. The influence of Luther's interest in music and hymn writing has been felt throughout the history of the Lutheran Church. In view of the fact that separate hymn-books were issued in connection with Sunday School work, little evidence of this work of Luther is seen in the Lutheran Graded Series. Hymn verses are, however, found in "Wonderland." Luther's beautiful "Cradle Hymn" is found in this unit of the Series.

The only unit of the Series which supplies memory hymns—other than the single verses in "Wonderland"—is "Bible Readings" for children of eleven years of age. Luther's famous hymn "A Mighty Fortress is Our God," (1529), appears in this unit in connection with Lesson number thirty-five.

4. *Graded Instruction.* That Luther recognized the need of graded material and graded instruction in religious education, is indicated by his *Small* and *Large Catechisms*; the former for children and the latter for adults. The Lutheran Graded Series was definitely founded on the principles of graded materials and graded instruction. Although this latter reflects the views of Luther, it cannot be entirely attributed to his positions; for in

the meantime great progress and development had taken place in both general and religious education.

III. RELIGIOUS EDUCATIONAL METHODS AND PRACTICES.

1. *Catechization.* The writing and publication of Luther's Catechisms implied their use in what has come to be known as the catechetical method. The *Small Catechism* was primarily designed for use in the home where the father would act as teacher. The *Large Catechism* was designed more especially for use by pastors in classes in the Church.

The catechetical method in religious education was very popular in the Lutheran Church previous to the origin of the modern Sunday School under the impulse of the work of Robert Raikes and his first school, which was founded in Gloucester, England, in 1781.

The vast majority of persons received into membership of Lutheran Churches, whether they be youths or adults, are prepared for the step of uniting with the Church, through a course of religious instruction based largely on Luther's *Catechism* in its various editions.

Catechization in the American Lutheran Churches finds its background in the practice of the Church in Germany, and that practice dates back to the work of Luther and his co-laborers. The method of catechization, however, goes back further than the Protestant Reformation. Luther inherited from the Catholic Church the method which he adopted, although it had fallen into disuse in many divisions of the Church.

Luther's *Catechisms* and the catechetical method were brought to America by the Lutheran immigrants as early as 1637. This method of religious instruction of youth was followed, exclusive of any other method until after the Raikes Movement, which soon began to affect the methods of religious education among Lutherans. The catechetical method, however, is still followed by the Lutheran Church together with the modern Sunday School efforts.

At present two distinct systems of religious education prevail in the Lutheran Church; the Sunday School for general religious education and the catechetical class for those preparing for membership in the Church. An effort is being made to introduce the literature of the Catechism into the program of the Sunday School. The literature of the United Lutheran Church containing the International Uniform Lesson has small portions of the Catechism for each Sunday. These portions are usually used in concert in the Sunday School before the school divides into study-groups.

The catechetical method has influenced the Lutheran Graded Series in the catechetical materials which appear in "Bible History" referred to above; and also in the question and answer method which prevails throughout the Series to the exclusion of the problem, project, discussion, and research methods.

2. *Confirmation.* From the days of Luther, the practice of the rite of confirmation has been closely allied to the educational viewpoint of the Lutheran Church as expressed in the method of catechization.

The period of catechization is a period of preparation for the child's acceptance of the Christian message and his entrance into full membership of the Church through confirmation.

The baptized child is considered a member of the Church; but usually between the ages of twelve and fifteen, he formally takes the vows for himself. The ceremony takes place in the Church and is considered an important occasion in the child's life.

The rite of confirmation may be preceded by an examination of the pupil's grasp of the content of the Catechism and of his general knowledge of the Church.

The intellectual aspect of his preparation is not considered the only necessary step for Church membership. He is expected to have made a personal choice of the message of Christianity and to avow personal allegiance to Jesus Christ.

In the Lutheran Graded Series "Confirmation" is dis-

cussed in "Bible Teachings" designed for pupils fifteen years of age.

"The rite of confirmation," writes Dr. Joseph Stump in "Bible Teachings" "is intimately associated with the baptism of children. When those who were baptized in infancy have arrived at an age at which they are able to examine themselves, they are to be confirmed. After receiving from the pastor the further instruction they need, they make a public confession of the faith in which they are baptized,—a confession involving not merely a recitation of the Creed believed in by the Church, but also a declaration of trust in God and His Word such as is taught in the explanation of the Creed in the Catechism. . . . They were already members of the Church by virtue of their baptism; but having been confirmed, they become communicant members." (Page 91).

C. THE LUTHERAN CURRICULUM OF RELIGIOUS EDUCATION IN AMERICA PRIOR TO THE DEVELOPMENT OF THE LUTHERAN GRADED SERIES.

The Lutheran Church in America was slow to adopt the Sunday School in the form in which it was brought from England.

The Lutheran settlers of America, who were from Germany and the Scandinavian countries, brought with them the practices of the Lutheran Church in those countries. The religious educational method followed in these countries was chiefly the teaching of Luther's Catechism.

The history of Lutheran curriculum materials of religious education previous to the development of the Lutheran Graded Series is largely a history of the use and development of Luther's Catechisms.

The Catechisms of Luther probably made their first appearance in America with the arrival of the Swedish colonies which settled along the Delaware in 1637. In 1642, Rev. John Campanius arrived as Chaplain of the colony in company with Governor Printz. Campanius labored in and about Philadelphia from 1643 to 1648.

During this period he had the Catechism translated into the language of the Delaware Indians.

"Lutherans were the first missionaries of the Cross at least in Pennsylvania and perhaps the very first work ever translated into the language of the Indians of America was Luther's Small Catechism." (Schaeffer: Early History of the Lutheran Church in America. Page 16).

In 1693, Pastor Springer sent to the homeland, Sweden, for two hundred copies of Luther's Catechism for use in the colony.

In 1696, Luther's Small Catechism was published widely in Sweden. The following year large editions were brought to America.

Count Zinzendorf arranged for the first printing of the Catechism in the German language. This work was done by Christopher Sauer, Germantown, Pa., in 1774.

The first authorized German edition of Luther's Small Catechism in America appeared in 1749. The text which was prepared by the Rev. Peter Brunholtz and sponsored by a group of Lutheran ministers was printed in Philadelphia by Benjamin Franklin.

The second English edition, which appeared in 1761, was issued by the Swedish Provost Wrangel, a friend of Henry M. Muhlenberg, patriarch and pioneer Lutheran organizer in America.

In his pioneer work in America, Muhlenberg gave as much attention to teaching the Catechism as to preaching and his influence was felt far and wide among Lutheran settlements in the colonies on the Atlantic coast.

The early synodical organizations of Lutherans in America, notably the Ministerium of Pennsylvania, fostered catechetical instruction. The practice and method in the early Lutheran Church in America has been described in the following words:

"Catechization was the main reliance for building up congregations. For many years no one except in very special cases was confirmed without a previous course of instruction. The pastors were wont to teach continu-

ously from ten to fifteen days of six hours each. They used the catechism as the basis. With this they propounded questions to awaken thought and after stating clearly the specific truth, required each catechumen to find and mark the proof text in his own Bible. They dismissed no subject until they were sure that conviction had been wrought. Patient, faithful, and devoted in this work they made their catechumens intelligent Lutherans, enlightened Christians, and it was only in rare cases that a member of their congregations, no matter what his location or situation left the Lutheran Church." (Wolf: Lutherans in America. Page 377).

The General Synod, the first national body of the Lutheran Church in America, was organized at Hagerstown, Md., in 1820. At the first session of the newly organized synod in 1821 at Frederick, Md., it was resolved: "That the present state of our Church requiring it, a committee be appointed to compose an English Catechism, and to offer it to the consideration of the next General Synod." (Minutes of General Synod, 1821. Page 5).

The Committee consisting of Rev. Messrs. C. Endress, J. C. Schmucker, G. Shober, G. Lochman and D. F. Schaeffer, immediately commenced their important task and at the meeting in 1823 at Frederick, Md., submitted to Synod a Catechism. (LUTHERAN QUARTERLY, April 1913. Page 182).

At the meeting of the General Synod in 1847, the following resolution was passed:

"Resolved, that a committee of three be appointed to improve the Shorter Catechism, and to superintend the publication of the improved edition: that they be directed to have the passages of Scripture printed in full in the Order of Salvation....that they frame suitable questions to elicit more fully the sense of the answers to the original questions and give the passages of Scripture proving the same." (Minutes of G. S. 1847. Frank: History of Catechization in the General Synod. Page

10. Unpublished thesis, Western Theol. Seminary, Fremont, Nebr.)

The above resolution would indicate that the former edition of the Catechism followed very largely the material offered in Luther's original editions, and that now there was a demand for additional material to explain the catechism. This method became quite general and many pastors attempted to prepare catechisms based on Luther's original material, but supplemented by their own materials.

The Rev. John G. Morris, D.D., Baltimore, Md., was an enthusiastic advocate of catechization at this period. In the *Evangelical Review* of July 1849, he wrote:

"We regard it as a very favorable sign of the times in our Church that the ancient and salutary practice of catechetical instruction has of late engaged more than ordinary attention among us. The different periodicals have uttered their almost oracular voice, and not a few of the synods have passed resolutions commending it to pastors and people. It has been the theme of elaborate pulpit discourses, and of frequent discussion in conferences and at occasional clerical meetings. All this promises the most beneficial results, and is an unmistakable evidence of the revival of genuine Church feeling, as well as of an increasing interest in the proper religious training of the young members of the household of faith." (Page 67).

In the early years of the Lutheran Church in America, the religious instruction of children consisted chiefly in the catechetical efforts; but, with the introduction of the Sunday School in America, inroads were made upon the catechetical method and work. With this in mind, Dr. J. G. Morris followed the article above quoted with another on "Catechization" which appeared in the *Evangelical Review* of October 1849.

He writes:

"There are few at the present day who will speak lightly of the duty of catechizing; and yet there are some.

"They say, that the *modern Sunday School system has superceded this pastoral duty.* We deny this. There might be some truth in it if the pastor had time to instruct the children in the catechism every Sunday, or if all the teachers were properly qualified for their post or if even those who are capable would have the requisite patience and time to indoctrinate their pupils thoroughly; but neither of these is the case anywhere. Besides the pastor has not the liberty of entrusting to other hands, that which the Great Shepherd of these lambs has given into his hands. No human institution can supercede a divine appointment. It was to Peter as a representative of the Apostles, that He said, 'Feed my lambs.' Sunday Schools are mighty auxiliaries to the pastor and well qualified teachers are his efficient adjutants, but they cannot be his substitutes in any work peculiarly clerical. Let them teach the catechism with all fidelity but let not the minister say that is enough, and therefore I need not attend to it. This system *will furnish an efficient corps of Sunday School teachers.* They who have been well instructed will be able to teach others. The catechumens will make a strong body of ministerial deputies. They have not only learned the doctrines, themselves, but, what is vastly important, they have also learned how to teach. They will follow the course and observe rules practiced by their pastor." (Page 226).

Evidently, the influence of the enthusiasts for catechetical instruction prevailed; for in the Minutes of the General Synod for 1857, (page 30) we read the following:

"Catechetical instruction is diligently maintained, not as a mere formal exercise, but as a blessed means of grace, by which the young may be taught the way of life. In some places where it has been neglected, and even abandoned, it has again secured attention on the part of pastors and people, to which it is so eminently entitled."

In 1867, came the break which resulted in the organization of the General Council, the organization which later devised the Lutheran Graded Series. This body

immediately expressed its interest in catechetical instruction by adopting as the official text of the Council a revision of the English Lutheran Catechism issued in America by the Rev. Philip F. Mayer, pastor of the first English Lutheran Church (St. John's), Philadelphia, Pa. The edition of Mayer was revised in 1854 by a Committee of the Ministerium of Pennsylvania consisting of Revs. C. F. Welden, A. T. Geissenhainer, B. M. Schmucker.

That the interest in catechization continued in the General Synod is indicated in the following reports:

"In 1875 large numbers of catechumens are reported indicating to us what we hail with pleasure that this most important custom of the Church is coming into more general use than ever before." (Minutes of the General Synod. 1875. Page 36).

"Catechization has received a large share of attention. Many catechumens are reported, and the most blessed results from this time-honored practice are gratefully acknowledged. Many speak of the convincing fruits in their congregations of the efficiency of this method of imparting religious instruction and laying a deep foundation for Christian character but one of all the synods complains of little interest being manifested in it." (Minutes of the General Synod. 1877. Page 12).

These optimistic records of the success of the educational method through catechization should not leave the impression that forces contrary to the educational ideal were not at work. The greatest influence which operated against the catechetical method was that of the great revival movement in America: The Great Awakening, 1727-1750; the Revivals in Kentucky, 1800-1803; other movements between 1800 and 1820. These movements tended to break down the educational methods in catechetical classes and to substitute the method of the revival. The Lutheran Church was somewhat affected by these tendencies, but it constantly held to the catechism, and so the advocates of the educational method have finally won a rather general victory.

The Sunday School began to gain ground. With the increasing importance of the Sunday School, literature for it began to develop; but the interest in the catechism and the use of the catechism still obtained. The literature of the Sunday Schools carries portions of the catechism.

D. THE DEVELOPMENT OF SUNDAY SCHOOL MATERIALS IN
THE GENERAL COUNCIL WITH SPECIAL REFERENCE
TO THE LUTHERAN GRADED SERIES.

The United Lutheran Church inherited the Lutheran Graded Series from the General Council of the Evangelical Lutheran Church in North America, which was one of the three bodies to merge into the United Lutheran Church in 1918.

The General Council dates from the preliminary meeting in 1866 as a result of a split-off from the General Synod. The first regular convention—the organizing convention—of the General Council was held in 1867. The report of this gathering carries no reference to the Sunday School or its literature. The Minutes of the next session (the second annual convention held in Pittsburgh, Pa., November 12-18, 1868) have the record that, among the things acted upon was the following: “The speedy preparation of a Sunday School Hymn Book was urged upon the Committee having that subject in hand.” (Page 21). At the third annual convention held in Chicago, Ill., Nov. 4, 1869, more definite and significant action was taken in the adoption of the following resolutions:

“In view of the lack of a Sunday School literature at once true to our Church and her history, and profitable to our youth,

“Resolved, 1. That our Pastors and Laymen be urged to give earnest attention to this great want, and prepare with all diligence suitable books for our Sunday Schools.

“Resolved, 2. That the scholars of our Sunday Schools be especially asked to take part in the publication of Sun-

day School books, by collecting and contributing funds to be used in printing such books.

"Resolved, 3. That a committee be appointed to examine Sunday School books now published and report such as could be properly recommended to our schools, and also to make inquiry whether special editions of books to suit our wants, cannot be secured." (Minutes of the General Council. Third Convention. 1869. Page 39).

A committee was appointed to carry out this work. At the Eighth Annual Convention of the General Council held in Jamestown, N. Y., in 1874, on a motion of the Rev. F. J. F. Schantz, the following resolutions were adopted:

"Resolved, That a committee be appointed to report at the next annual meeting of the General Council on the subject of Question Books, Lesson Leaves and other aids in imparting instruction in the schools.

"Resolved, That the attention of the pastors and Sunday Schools of our English congregations be called to the 'Questions on Epistles for the Church Year, by Rev. E. Greenwald, D.D.' and the 'Lesson Leaves' by Rev. S. Wagenhals."

The minutes further state that, under the action of the first resolution, the following committee was appointed: Revs. E. Greenwald, S. Wagenhals, and F. J. F. Schantz, and Messrs. L. L. Houpt, Peter P. Keller, and T. H. Lane.

At the Ninth Annual Convention of the General Council held in Galesburg, Ill., in 1875, it was reported that the Fifth Annual Convention of the Indiana Synod (a district synod of the General Council) had taken action "urging upon the General Council the necessity of issuing at an early day, *Lesson Leaves* for the use of our Sunday Schools.

In response to the action of the Indiana Synod the General Council passed the following resolution:

"2. Resolved, That the Council fully appreciates the great wants of the Church relative to suitable Lesson Leaves and other aids in imparting instruction in the

Sunday School, and will do all it can towards the speedy completion of the important work now in the hands of the committee."

At the meeting held in 1875, the committee appointed the previous year, made a lengthy report which attempted to deal with the history of the Sunday School. Of especial interest is the following paragraph from the report:

"The first Sunday School of which we have any certain account in history, was that established by the Lutheran Pastor Stouber, and his successor, Pastor Oberlin, in Steinthal, Elsass, about the year 1767. It was a church school, controlled by the pastor and in it religious instruction was given by means of the Word of God, and Luther's Small Catechism. Subsequently in 1781, Robert Raikes, of England, established Sunday Schools for the instruction of poor children whom he collected together on Sundays. From these beginnings the Sunday School has grown until it has become a fixed institution in the Churches." (Minutes of the Ninth Annual Convention of the General Council. Page 42).

This same report contained several resolutions which were adopted by the convention:

"1. Resolved, That the General Council appoint a committee to prepare suitable aids for imparting instruction in our Sunday Schools.

"2. Resolved, That we earnestly urge upon all our Churches the duty of introducing into their schools the aids prepared by said committee."

In addition to the resolutions offered by the committee, a special resolution bearing on the Sunday School materials was adopted:

"Resolved, That the committee have published in the church papers, each week, an exposition of the lesson, for the assistance of Sunday School teachers in their preparation of it."

At the Tenth Annual Convention held in 1876 at Bethlehem, Pa., the committee which had been appointed in 1875, was able to report:

"..... a series of Lesson Leaves was prepared by the Rev. Dr. J. Fry, a member of the committee, based on selections from the Old Testament, and illustrating the Gospels from the church year. The lessons, with suitable explanations, were printed in the *Lutheran and Missionary*, and the Leaves were published in separate form by the Lutheran Book Store. These Lesson Leaves are carefully prepared and are very favorably received by the churches, 14,000 copies of the Leaves being printed and circulated weekly.....

"A useful little book entitled, 'Little Treasures for Little Children,' was prepared by the Rev. F. P. Mayser, also a member of the committee which is particularly intended for use in our Infant Schools.

"Provision has been made for the supply of our Sunday Schools with Lesson Leaves for the coming year. Rev. Dr. Fry will commence with the first Sunday in Advent a second series of the Lessons based on New Testament narratives, and illustrating the Gospel pericopes."

The present Lutheran Graded Series follows the plan of fitting its lessons to the Church Year and beginning each text with a lesson for the First Sunday in Advent.

No convention of the General Council was held in 1878 and the Minutes of the Convention held in 1879 contained no report on Sunday School work.

The Minutes of the Convention of 1880 (held in Greensburg, Pa.,) contained the following paragraphs in the report of the Committee on Sunday School work:

"The Sunday School has become one of the main agencies by which religious instruction is imparted to the children of the Church, by the Church. Parochial schools ought to be connected with all our congregations, and they are kept up in many. They afford better facilities than the Sunday School, because the children receive religious instruction in them every day, and they are not only gathered together an hour or two per week for that purpose. Still, the Sunday School exists even in congregations where parochial schools are sustained. It

has become therefore, a permanent institution of the Church.

"All our Sunday Schools ought to be distinctly Church schools. Our own doctrines ought to be taught in them. No other than our own Sunday School Books, Lesson Leaves and papers, should be used in them. They should not be union schools in any sense.

"The Church Lesson Leaves are selections from the Old Testament, edited and prepared by Rev. Dr. J. Fry, a member of the committee, and have met with great success and have been very useful. The Sixth Series, on the Acts of the Apostles, and suited to the seasons of the Church Year will begin with the first Sunday in Advent.

"A volume entitled 'Biblical History, in the words of Holy Scripture, with engravings, maps, questions and notes for Sunday and week-day schools,' issued by the Pilger Buchhandlung, Reading, Pa., is sound, attractive, and well-adapted to afford essential aid to our teachers in giving Biblical instruction to their scholars.

"A little book has been prepared by one of our committee, and is in press, entitled: 'Lessons for Primary Sunday School Classes, and for Infant Schools.' It is a series of lessons to come between the child's Catechism and the Lesson Leaf. It is also designed to render the children familiar with the various parts of Morning and Evening Service as provided in the Church Book."

During much of the period of the activity thus far reported, Dr. E. Greenwald acted as Chairman of the Sunday School Committee. In 1886 he resigned his position and a new committee was appointed. The committee was instructed to report on a *graded system of instruction for Sunday Schools*. A year later the committee was urged to prepare plans for such a graded system.

According to the Minutes of the Convention held in Minneapolis, Minn., in 1888, the Committee on Sunday School Work reported a graded course of instruction for the Sunday Schools.

This report provided for a Primary Department with lessons based upon Bible pictures, the catechism, and

"Little Children's Book." The lessons were arranged on the basis of the church year. The scheme also provided for an intermediate department of four years, and an advanced department of four years and for "Pastors' Bible Classes" for adults. The report also outlined a seven year course on the "Lesson Leaf Schedule."

The Graded course suggested was based according to the committee on the idea that the lessons in any course should be "graded to the mental capacity of those to be instructed." The course gave prominence to the Bible, the Catechism, and the Church Book. It emphasized the "sacred Word itself." Memory work was proposed. The course aimed at adaptability for many conditions of schools. For the teachers' use it recommended the Bible, a good concordance, and a Bible dictionary.

The report of the committee at this convention which comprises five printed pages was very important as viewed from later times. Although, unfortunately, no action was taken on this highly significant report, the committee was instructed to "arrange a series of Scriptural Sunday School lessons."

Five years later, in 1893, this report on a graded course was referred to and again a movement for graded material was begun. This movement was more fruitful for it resulted in the present Lutheran Graded Series.

At the twenty-second annual convention of the General Council held in Pittsburgh, Pa., in 1889, the committee on Sunday School work, appointed at Chicago in 1886, reported that they had continued the "Church Lesson Leaf," and "The Helper." The enlarged Committee on Sunday School Work, appointed in 1888, to "arrange a series of lessons for our Sunday Schools, based on the Church Year" reported it would be "ready for use by the coming Advent Season."

Arrangements were made to continue the "Church Lesson Leaf" and also "The Helper"; and the enlarged committee was instructed by resolution "to prepare the schedule of lessons for the year, from Advent, 1890-91, and to edit the same."

No convention was held in 1890, since from 1889, conventions have been held biennially rather than annually.

At the convention held in 1891 at Buffalo, N. Y., the committee simply reported that it was continuing "Church Lesson Leaf," and "The Helper." It is of interest that this report states that, "all efforts to secure the co-operation of other Lutheran bodies in selecting uniform lesson texts and subjects, have so far proved fruitless." The report quotes a correspondent writing for the United Synod in the South, as expressing the sentiment of his body in the words: "We do not deem it expedient to co-operate in this proposed work."

The committee reported, in 1893, at Ft. Wayne, Ind., that the same general schedule was being carried out, a schedule that provides a seven year course. The following was adopted:

"Resolved, That the committee prepare lessons for '95 and '96 upon the Church Gospels for the day and upon the poetical and prophetic books of the Old Testament."

Item 3 of the committee's report reads as follows:

"It would be helpful to the work of this committee if some definite outline of the instruction to be given in Sunday Schools were determined by this body. Such a plan was presented some years ago ('88) and printed in the Minutes, but never acted upon. Some of our schools are looking forward to more of a graded course of instruction than is supplied by "*Leaves*" to be studied simultaneously throughout our entire schools. Is this body minded to indicate such a course, and will it encourage efforts to supply the necessary text-books for it? Is it willing to examine and take action upon the plan proposed and already upon its minutes?"

It was this item in the report of the committee that called attention to the report made in 1888, of a graded course of instruction.

In response to the inquiry of the committee the following resolution was adopted:

"Resolved, That the plan submitted in '88 be taken up

for consideration, as a special order, upon the first day of our next convention."

In pursuance of this action the chairman of the committee, Dr. M. H. Richards, introduced the report of the Sunday School Committee on the opening day of the twenty-fifth convention, held in Easton, Pa., in 1895. He called attention to the course of study suggested in 1888 and presented a set of resolutions. Upon presenting the report on the first day, he was unprepared to furnish delegates with printed copies of the 1888 courses of study. The convention instructed him to prepare printed copies of the course of study and deferred discussion for the day. Nothing was done with the set of resolutions which he offered, but other resolutions which took care of the problems were introduced. Until the problem of a graded course could be settled, the committee was expected to continue to report on the work accomplished and the immediate work to be done. As to the work of the past year the committee could report thus:

"According to resolution, the lessons for '95 and '96 were to be upon the Gospels for the day, and the poetical and prophetic books of the Old Testament. The committee has had sufficient information to discover that this latter feature is not desirable to some at least and asks for instructions as to a modification of this resolution:

"Resolved, That the supplementary Gospels be used in the current Lesson Leaf series until Advent, 1896."

The significant thing of this convention, however, was the forward step in the direction of a graded course of instruction.

The Rev. Theodore E. Schmauk, who was to become the promoter and "Father of the Lutheran Graded Series," offered the following resolution which was adopted:

"Resolved, That the General Council Sunday School Committee prepare and the Board of Publication publish the following Sunday School apparatus, the same to be ready for use by Advent, 1896:

"1. A two years' series of Biblical History Lesson Quarterlies for the scholars.

"2. A two years' series of Biblical Lesson Helps for the teacher.

"3. A Calendar of Lessons from Scripture extending over a period of one year and divided into quarters.

"4. A two years' course of Quarterly Scripture Lesson Helps for the teacher.

"5. A Lesson Quarterly, containing a three months' course of lessons, questions, and explanations, for scholars.

"6. A cheap paper edition of Luther's Catechism, to be distributed to Sunday School scholars, and sold to schools at the lowest possible price.

"7. A one year calendar of Continuous Scripture Readings for the use of classes that are to read extended parts or books of the Bible."

At the same convention, the following motion was also adopted:

"Resolved, That the Board of Publication, acting on advice of the Sunday School Committee, be authorized to publish or secure a fit series of pictures, illustrating Old and New Testament History and also, in chart form, the Ten Commandments, the Apostles Creed, and the Lord's Prayer for use in our Sunday Schools."

At the convention in 1897, held at Erie, Pa., the committee could report that, in the main, most of the resolutions adopted at the previous convention, had been carried out. In carrying out resolutions Numbers One and Two of the previous convention, Biblical History Quarterlies were announced to appear in Advent 1897. The Calendar suggested in resolution Number Three was not published. The Scripture Lesson Quarterlies recommended in resolutions Numbers Four and Five appeared in Advent in 1896. The cheap edition of the Catechism urged in resolution Number Six was published. Resolution Number Seven was not carried out. Wall charts were prepared but not the pictures provided for in the special resolution offered at the preceding convention.

At this convention the future work of the Committee on Sunday School work took the form of the following two resolutions:

"I. Resolved, That the Committee on Sunday School Work be hereby instructed to continue the preparation, and the Publication Board the publication of the following Sunday School apparatus:

"1. The primary apparatus including wall charts, the Sunbeams, and the lessons for the Teachers and the Little Ones in Teachers' Scripture Quarterlies.

"2. The Intermediate Apparatus, including 'Bible Story.'

"3. The present Scripture Lesson Quarterlies for Teachers and for Scholars of the higher departments.

"4. The cheap edition of Luther's Catechism.

"II. Resolved, That the committee be authorized to prepare, or purchase after consultation with the Board, and the Publication Board be instructed to publish the additional apparatus:

"1. A series of large chart pictures illustrating Old and New Testament History, for the primary department.

"2. A continuation of the graded series of text-books at the rate of one volume each year.

"3. Such other Sunday School literature (e. g. a Teachers' Normal Course Manual, a paper for parents, papers for Intermediate, Advanced or Senior department) as in the judgment of the committee will prove useful to the work, and in the judgment of the Publication Board will prove financially justifiable.

"4. Resolved, That the committee have authority to make such changes in all new editions of its apparatus as it may deem advisable."

The report of the Sunday School Committee to the convention held in 1899 was very voluminous and contains a brief history of the development of the Sunday School literature of the General Council from 1868 to 1899. The Committee reported great progress in the development of the Lutheran Graded Series. It could

report the following as being on the market: Teachers' and Scholars' "Scripture Lesson Quarterlies"; annual teachers' bound commentary; "Bible Story," in bound and in quarterly forms; both teachers' and scholars' editions and Sunbeams, a lesson paper for primary department. It announced the early appearance of Bible Geography. It reports:

"With the appearance of Bible Geography which is for use in either Sunday, parochial or secular schools, and should command a more ready sale than any of the textbooks thus far issued, the Intermediate and Senior Departments of our schools will be fairly well provided with means for instruction."

The committee was able to report that the total issue of the Lutheran Graded Series to date exceeded 100,000 copies annually. The growth in the use of the Series is seen in the report that, in 1896, three thousand copies were in use; in January, 1897, thirty thousand copies; and in September, 1899, ninety thousand copies. The committee predicted that by Advent there would be 100,000 copies in use annually.

The committee reported that, although its chief embarrassment had been in the preparation of the Primary materials, by the Fall of 1900, it would be able to offer Kindergarten lessons for smaller Primary children.

The committee recommended to the convention the continued preparation of: (a) a complete Sunday School System; (b) a common schedule of Lutheran Sunday School lessons; (c) a General Council standing committee on education.

The Minutes of 1899 carry a two page advertisement of the Lutheran Graded Series, which virtually forms a part of the report of the committee. It is of value to see the entire scheme in perspective as it appears in the advertisement:

The General Council Sunday School system of Grading and Instruction.

Primary.

1. Kindergarten Division. (To 5 or 6 years of age).
2. Children's Division. (6 to 8 years of age).
3. Junior Division. (8 to 10 years of age).

Intermediate.

- F. Bible Story Grade. (Average age of 11).
- E. Bible History Grade. (Average age of 12).
- D. Bible Geography Grade. (Average age of 13).
- C. Bible Biography Grade. (Average age of 14).
- B. Bible Teachings Grade. (Average age of 15).
- A. Bible Literature Grade. (Average age of 16).

Senior.

1. Scripture Lesson Division.
2. Normal Training Division.
3. Missionary Teachers' Division.
4. Permanent Adult Division. Bible Classes. Scripture Classes.

In connection with the above announcement there appear several paragraphs indicating some of the ideals held by the promoters of the course. Four of the paragraphs are especially worthy of notice:

"Notice that in this system there is a steady progress not only in grade, but in method, corresponding to the different periods of development in the child-mind."

"When the Lutheran Church is ready for Parish Education, an arrangement can be presented interlinking the work of the parish school, the Public School, and the Sunday School."

"This system expects every child to attend catechetical instruction when a certain grade is reached, and that not more than a year after confirmation the classes are to be readjusted. Those scholars who are sufficiently gifted to become a part of the teaching forces of the schools should be put either into the Normal or Missionary class at this period before the enthusiasm and the devotion at this time of Confirmation has worn away."

"Both the age of Confirmation and the pupil's stage of advancement, differ greatly in different localities. When persons are confirmed at the age of fourteen, the

age of Bible Story would be 9. In general, the age from 9 to 11 may be set down for Bible Story; from 10 to 12 for Bible History; from 11 to 13 for Bible Geography; and from 14 to 16 for Bible Literature."

In its report to the convention held in Lima, Ohio, in 1901, the committee took occasion to criticize the International Lesson System, not so much on the ground of its content or assignments, as on the comments that appear in connection with it in the general periodicals, including the *Sunday School Times*. The report referred to the "poison of rationalism" contained in some of the comments on the International Lessons. During the biennium there appeared the two volumes "Bible Geography," and "Bible Biography." The committee announced the early appearance of both "Bible Teachings" and "Bible Literature." The committee recommended the publishing of a volume to be known as "Bible Readings" to go between "Bible Story," and "Bible History," which had been found to be a transition too big for the pupils.

In 1903 at the convention held in Norristown, Pa., the committee was able to report that many congregations were changing from ungraded work to the Lutheran Graded materials. The committee spoke of its series as "the most complete apparatus for religious education in the American parish school that has appeared in the English or any other language."

It announced that, with Advent, would appear "In Wonderland," "In Workland," and "In Pictureland"; and, that, at an early date, would appear the books for pre-Sunday School age "In Mother's Arms," and "At Mother's Knee."

In this report the committee took occasion to criticize the "Harper Movement of Religious Education," and recorded itself as "entirely out of sympathy with this movement."

Again, in 1905, the committee was able to report continued adoption of the Graded Series. The report states that "the minutes of the Ministerium of Pennsylvania

show that seventy schools adopted the Graded System during 1904 and 1905."

At this time, a resolution was adopted, bearing on the work of the committee:

"Resolved, That the committee be authorized to prepare, and in conjunction with the Board of Publication to issue a Common System of Lutheran Lessons for the Primary Department."

No special actions were taken on Sunday School work at the convention of 1907, but the following from the report of the Board of Publication indicates the success of the series:

"The Graded System is no longer a question, but an actual fact demonstrated by indisputable proof. As we look back to the beginning of the Graded Sunday School Series, and think of the gradual development and publication of that system as it now stands before us as an almost completed whole, we are amazed what has been accomplished. While it has to a large extent revolutionized the mode of instruction in our Sunday Schools, it has also Christianized and centralized the application of the truth taught. To the editor, the Rev. Theodore E. Schmauk, D.D., and his associates, our Sunday Schools owe a lasting debt of gratitude for the greatest achievement in modern Sunday School work and the Board of Publication hereby records its unstinted laudation."

No special actions were taken on Sunday School work at the convention in 1909.

In 1911, the committee could report that the volume "In Mother's Arms" had appeared.

"The committee," states the report, "has more confidence than ever in the Graded System as a true solution of the teaching and training problem of our school work, and has some reason to believe that the Lutheran Church in this country as a whole is coming more and more to our conviction. The committee realizes that our teaching apparatus is susceptible of making improvements, and changes are being made continuously and gradually toward the stage of perfection. During the last year

'Bible Literature,' which is in reality a college text-book, has given way to the more simple, teachable and Biblical 'Bible Outlines.' 'Bible Outlines,' though as yet it has been issued only in quarterly form has proved to be one of the most teachable and popular of the graded text-books. Provision will also be made for questions, for examination of the various grades."

In 1913, the committee recommended to the General Council that a "Normal Quarterly" be inaugurated to begin with Advent 1913. At the same convention co-operation with other Lutheran bodies in the production of a joint system of lessons, was discussed. The committee continues to report high appraisal of the Graded System being received from many quarters.

The year 1915 marked the twentieth anniversary of the inauguration of the Graded System. The report of the Board of Publication gave a great deal of space to reviewing the history of the growth of the system.

The committee on Sunday School work reported that revisions had been made on certain of the graded texts; and that, in June, 1914, the Teacher Training Quarterly had appeared.

In recognition of the twentieth anniversary of the Graded System the following resolution was adopted:

"Resolved, That in view of the fact that the Lutheran Graded Series has entered upon its twentieth year of use in the General Council we would respectfully call attention of the Church to the fact of its wide and extensive use, as it is brought out in the report of the Board of Publication, and also emphasizes its constructive influence in the present general trend toward better and more thorough religious instruction for the youth of the Church, and would respectfully suggest efforts on the part of our pastors and all our schools to introduce the Graded System in all its parts with a view to improve and make entirely uniform the instruction in the schools of the Church by the universal use of the system in our own General Council schools."

With the approach of the year 1917, we come to the

period during which the movement for the unification of the General Council, the General Synod, and the United Synod in the South was in progress. The General Synod was using the International Uniform and the International Graded Lessons. The United Synod in the South, which did not publish Sunday School materials independently, was dependent upon the publications of the other two general bodies. Both the International lesson publications of the General Synod and the Graded System of the General Council were used by the Sunday Schools of the United Synod in the South.

Preliminary to the merger of the three general bodies, committees were at work laying the foundations for the merger; and, naturally, the Sunday School interests were taken into account. With these facts in mind, the following from the report of the Sunday School Committee of the General Council to the convention held in 1917, will be appreciated:

"We would recommend that the General Council declare its conviction that the underlying principles of the Church Year as embodied in our present system of lessons should be adhered to in any common system and that the various grades should be retained in their essential features.

"We also express our satisfaction in knowing that the Joint Committee dealing with the merger of the three synods aims to secure if possible and improve our existing Lutheran system as the series of lessons to be offered as the literature to be used in the proposed United Lutheran Church of America."

For the literature of the Sunday Schools of the United Lutheran Church, the co-operating committee laid down the following principles and agreements for the procedure in the United Church:

"... it was unanimously agreed that we proceed to develop a 'common Beginners' Course,' on the basis of the General Council Primary System.

"In the development of this entire Common Graded System, it was unanimously declared to be the purpose

to construct a Common Lutheran Graded System for the use of the Lutheran bodies co-operating, which shall be founded on and express the spirit and principle of the Lutheran faith.

"Wonderland and Workland were accepted as the basis for the elaboration of similar grades in the Common System, which it is understood include the Sand-Table as essential to the Workland grade.

"The relation of the Lutheran principle of Baptismal Regeneration to the method of instruction was agreed to as essential to be recognized in the method of instruction. In this connection the fact that instruction does not begin at the Wonderland age was recognized.

"As a general outline of Departments for the entire Graded System the following were agreed upon: (1) Little Ones; (2) Boys and Girls; (3) Young People; (4) Men and Women.

"In the developing of the system care is to be taken if it is found possible to take into consideration the needs of week-day culture courses. The relation of such courses to the regular work of the school is at least to be defined.

"It was resolved that until the graded lessons for the young people are determined the question of lessons for men and women shall be left open.

"It was unanimously agreed that the year of the new common series of lessons shall begin with Advent."

With the merger of the three large bodies into the United Lutheran Church, the Graded Series of the General Council was adopted as a portion of the authorized Sunday School Lesson System of the United Lutheran Church.

SUMMARY.

I. *Growing Recognition of the Sunday School.* While, owing to its traditional method of catechization, the Lutheran Church was somewhat slow to adopt the Sunday School as an agency of religious education, we find a growing recognition of the Sunday School as the ac-

cepted institution for religious education. In the Minutes of 1880 we find the following comment: "The Sunday School has become one of the main agencies by which religious instruction is imparted to the children of the Church, by the Church." This has been a gradually growing recognition which has continued to develop as the viewpoint of the Church.

II. *Historical Development of Types of Publication.* The development of types of publications in religious education in the Lutheran Church conforms to the development in the entire field of religious education. We find Question Books in use in the earlier periods and their commendation as late as 1884, when the "Questions on the Epistles for the Church Year," by Rev. E. Greenwald was recommended to the Sunday Schools. Lesson Leaves appeared in 1877. Lesson aids, to appear in the Church weeklies were proposed in 1875. The Church depended upon the lesson leaves until the appearance of the graded text-books in 1897.

III. *Historical Development of Types of Content Materials.* The early question book of Dr. E. Greenwald was based upon the pericopes of the Church Year consisting chiefly of selections from the Gospels and the Epistles. The early lesson leaves followed the same plan. In 1880 selections from the Old Testament and the Book of Acts were added to the curriculum. Liturgical materials also were added about the same time. The addition of prophetic and poetical materials to the curriculum was recommended in 1893. The Graded Series with a much wider curriculum was begun in 1896.

IV. *Historical Development of the Graded Idea.* An early evidence of the appearance of the graded idea is seen in the report of 1880, which states that a book is in press entitled "Lessons for Primary Sunday School Classes and for Infant Schools." In 1886 the committee was instructed to report on a graded system of instruction for Sunday Schools. In 1888 this committee made an extensive report with a complete graded course outlined. No immediate action was taken and the matter

was again called up in 1893. In 1895, the resolution of Dr. Theodore E. Schmauk called for immediate entrance upon the development and publication of a complete graded system. From this event the Lutheran Graded Series took its present form.

The texts of the series appeared in the following order: Bible Story, 1897; Bible History, 1898; Bible Geography, 1899; Bible Biography, 1901; Bible Teachings, 1902; Bible Literature, 1903; In Wonderland, In Workland, In Pictureland, 1904; Bible Readings, 1905; Bible Facts and Scenes, 1906; In Mother's Arms, 1910; Bible Outlines, 1912.

Bible Geography and Bible Literature are not at present in the authorized curriculum of the Sunday Schools.

V. *The Emergence of Other Principles.*

1. *Denominational Consciousness.* Throughout the development of the Sunday School and its curriculum in the Lutheran Church, due recognition has been made of the necessity of loyalty to the principles and history of the Church. In 1869 a resolution called attention to the lack of Sunday School literature "at once true to our Church and her history, and profitable to our youth." In 1917, this viewpoint is recognized in the words: (a common Lutheran graded system) "which shall be founded on and express the spirit and principle of the Lutheran faith."

The emphasis on denominational consciousness appears also in two negative expressions; one, the opposition to the International Lessons; and the other, the objection to the Harper Movement in Religious Education which has resulted in the Chicago Constructive Studies issued by the University of Chicago Press. The objection to the International Lessons was not so much to the Biblical assignment as to comments that appear upon them. If Lutheran teachers use the International Lessons, they may come in contact with undesirable commentary material.

The Lutheran principle of baptismal regeneration of children was no doubt implied in all literature issued by

the Church but it emerges definitely when in 1917 it was announced that this viewpoint "was agreed to as essential to be recognized in the method of instruction."

2. *The Church Year.* By the action taken in 1875 the selections of the Bible to be the basis of the Lesson Leaves were to be those that would illustrate the Gospels of the Church Year. The Question Books of the Rev. E. Greenwald, previously in use were built upon the same principles. Action in conformity with this principle was taken in 1917; "We would recommend that the General Council declare its conviction that the underlying principles of the Church Year as embodied in our present system of lessons should be adhered to in any common system...."

In the meeting of the committees, looking forward to the merger of the Lutheran bodies, the principle agreed to was "that the year of the new common series of lessons shall begin with Advent."

3. *The Principle of Correlation.* This principle was announced in 1899 in the words: "When the Lutheran Church is ready for Parish education, an arrangement can be presented interlinking the work of the Parish School, the Public School, and the Sunday School."

The same principle is again considered in the action of 1917: "In the developing of the system care is to be taken if it is found possible to take into consideration the needs of week-day culture courses. The relation of such course to the regular work of the school is at least to be defined."

4. *Recognition of Individual and Social Differences.* This principle is recognized in the statement made in the words: "Both the age of Confirmation and the pupil's stage of advancement differ greatly in different localities." Suggestions are then made for the adjustment of the Lutheran Graded Series to these differences.

5. *The Practice of Catechization and Confirmation.* The Lutheran Church has always followed this method and practice. As a principle recognized in the Lutheran Graded Series, it is stated in 1899: "This system expects

every child to attend catechetical instruction when a certain grade is reached, and that not more than a year after confirmation the classes are to be readjusted."

6. *Provision for Teacher Training.* The recognition of teacher training as a part of a complete Sunday School system, was stated in 1899: "Those scholars who are sufficiently gifted to become a part of the teaching forces of the schools should be put either into the normal or missionary class at this period...."

E. THEOLOGICAL VIEWS OF THE LUTHERAN CHURCH EXPRESSED IN THE LUTHERAN GRADED SERIES.

The Lutheran Church has always placed great emphasis upon doctrinal statements and theological concepts. It has been frequently said that it is a Church of theologians. The preaching of the Church is of a distinctly doctrinal character. Expository preaching is advocated. It is quite logical that this characteristic of the Church, finds expression in its Sunday School materials.

The approaches in creating, selecting and organizing the curriculum materials in the past have been largely Biblical and theological, approaches from the materials rather than an approach from the pupil. The attempt has been made to make the materials suit the child, but the materials have been determined somewhat independently of the nature of the child.

In this section we aim to point out some of the outstanding Lutheran doctrines as found in the Lutheran Graded Series. It is not the intention to deal with all the theological concepts of the Church but only with the more important ones.

God. Throughout the entire series emphasis is placed upon the pupil's knowledge of God and his response to the Father. Distinctive teachings of the nature of God appear in several places. In *Workland*, Volume 24, No. 3, Lesson 27, the teacher is directed to teach the pupil the "relationship between Father, Son, and Holy Ghost, before all worlds. Three in one.... That God the Father

creates and preserves, God the Son has redeemed, and God the Holy Spirit regenerates and sanctifies the world." (Page 132).

The stated aim of Lesson 22, Pictureland, Vol. 18, No. 2, is: "to realize that the Holy Ghost works in the Church through the Means of Grace. That He leads all who are willing to the Saviour, and always sustains such in their Christian faith and life." (Page 118).

A special attribute of God is brought out in the aim of Lesson No. 33, Pictureland, Vol. 18, No. 3, in the words: "to emphasize that while God is omnipresent, He is especially near to His people when they need Him most."

The doctrine of God with emphasis on the Trinity is brought out in Chapter I of "Bible Teachings." In this text which is intended for pupils fifteen years of age, the doctrines of the Church are organized in a systematic way. The text is in the nature of a treatment of theology for the laymen.

The Bible. The Lutheran Church stresses the Bible as the Word of God and as a means of Grace. This emphasis is seen in the fact that all the bound-book units of the Lutheran Graded Series contain the term "Bible" in their titles: "Bible Story," "Bible History," etc.

The Lutheran Church places great emphasis upon the Bible as the source of authority. The units of the series can be said to be largely Biblical in character. There is little extra-Biblical or even quasi-Biblical (Crawford) material in the Series. The materials are chosen from the Bible. The paramount aim is so to adapt the materials from the Bible as to give the child a fund of knowledge of the Scriptures.

A Lutheran conception of the Bible is brought out in the aim of Lesson No. 49, Pictureland, Vol. 18, No. 4: "to realize that the Bible is the Word of God; and that, in the Day of Judgment, all things except the Words of God will pass away." (Page 258).

The central place of the Bible is also seen in "Bible Readings" where many of the lessons are introduced with

a Bible chart giving the pupil information that will aid him in the use of the Bible.

Chapter XXI in "Bible Teachings," which is entitled "The Bible is the Word of God," is devoted to a discussion of the nature of the Bible. "The Bible is the Word of God. It is not a book of human devising, but was written 'by inspiration of God.' It not only contains God's Word, but it is His Word. It is an inspired Book." (Page 81).

A similar viewpoint is expressed in "Bible Outlines" in the words: "The Bible is God's Word which He inspired holy men to set down *in writing*, that we, and all ages, might *know Jesus Christ and be saved*..... The Bible is God's Word recorded in history. God sent His Word gradually, during the many centuries in which He was preparing for the coming of the Saviour." (Page 1).

What has already been quoted from units in the Series about the Bible implies its inspiration, but a further word will bring this view out more clearly: "The Inspiration of the Bible.—This unity is due to the Holy Spirit Who moved the prophets and Apostles and holy men of God to write and Who filled every part of the Scripture with the saving truth of God." (Bible Outlines, Page 5).

Jesus Christ. With the first text of the Series, emphasis of the life and work of Jesus begins. In Wonderland (Vol. 23) twenty-six of the fifty-two lessons deal with Jesus as Lord. In Wonderland (Vol. 24) twenty-two of the fifty-two deal with Jesus. Workland (Vol. 23), designed for children six and seven years of age, deals with the parables and miracles of Jesus in nineteen of the lessons of the first half year.

The fact that theological interpretation of Jesus appears early in the instruction of the Lutheran pupil is suggested in the aim of Lesson 2, Pictureland, (Vol. 19, No. 1): "to realize and present the lowly coming of the glorious Christ-child into our world which did not seem to have a place for him, and to cause us to realize the sacrifice he made in becoming incarnate....." (Page 16).

Jesus as the Lord of men and also their Saviour is as-

sumed throughout the text entitled "Bible Facts and Scenes," although its chief emphasis is upon the geographical aspects of the Holy Land. "Our Saviour" is the common title applied to Jesus throughout the text. (Page 45-46).

A full treatment of the nature of Jesus from the theological standpoint appears in eight chapters in "Bible Teachings." The core of the treatment is contained in the words: "When the fulness of time came, God sent the Saviour whom He had promised. That Saviour is Jesus Christ, the only begotten Son of God, who became man, and lived and suffered and died on earth that He might redeem us from our sins." (Page 23).

The Holy Spirit. The doctrine of the Holy Spirit is taught in "Bible Story," Lesson 26, "The Outpouring of the Holy Ghost." The lesson to be learned that day is, "We should thank God for having given us His Holy Spirit in our Baptism."

In connection with Lesson No. 20, in "Bible History," entitled "The Holy Spirit Descends, and the Church is Founded," the pupil is taught that portion of the Catechism which deals with the work of the Holy Spirit as expressed in the words: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me through the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith." (Page 78).

From the theological aspect, the whole doctrine of the Holy Spirit is discussed in "Bible Teachings," Chapter XIV, under the title "The Holy Spirit and the New Birth which He Produces in Man."

"The Holy Spirit, or the Holy Ghost," says the writer, "is the third person of the Holy Trinity. He proceeds from the Father and the Son, 'and with the Father and Son together is worshipped and glorified.' He is true God as well as the Father and the Son, and equal to them in glory and majesty." (Page 49).

The Doctrine of Sin. Lutheran theology stresses the doctrine of original sin. "Original sin has corrupted the

entire nature of man impairing his powers of body and soul." (Lutheran Cyclopedia, page 357). This theological viewpoint finds expression in the Lutheran Graded Series constantly by implication and frequently in expressed form. Only an occasional reference will be cited to substantiate this fact.

"To realize that the one great thing we need is to have the sin taken out of the heart" is stated as the aim of Lesson No. 7. "Pictureland," Vol. 18, No. 1. This is designed for children eight and nine years of age.

In "Bible Readings" (11 year old pupils) in Lesson No. III, "The Hard Way" is impressed upon pupils in the texts: "The way of the transgressors is hard" (Prov. 13:15); and "Be sure your sin will find you out." (Numbers 32:23).

In this same text, "Bible Readings," "The Fall of Adam" is taught in the lesson panel.

In "Bible Biography" the entrance of sin into the race is described in the words: "But the stage of innocency soon passed away. Satan entered Eden in the form of a serpent and beguiled Eve into a violation of the one command which God had given, telling her that by partaking of the fruit of the Tree of Knowledge, their eyes would be opened, they could discern between good and evil—in short they should be as gods. . . ." (Page 101).

The teaching of the doctrine of original sin is presented in "Bible Teachings" in the words: "God wrote His law in man's heart at creation as part of the image of God. But this original knowledge became more and more obscured after the Fall into Sin." (Page 11).

Baptism. The Lutheran doctrine of baptism, with the emphasis upon *infant* baptism, is the Lutheran solution of the sinful nature of the child. The Lutheran Church emphasizes baptismal regeneration. It is customary for the Lutheran theologian in his "plan of salvation" to place regeneration before conversion in the case of children baptized in infancy; but he places regeneration after conversion in the case of adults not baptized in infancy. It would be expected that the normal

treatment of this entire matter in a Lutheran scheme of religious nurture would be to baptize the child in infancy; to keep him informed of this fact throughout his early life; and then, after a course of instruction to admit him to Church membership through the rite of confirmation. At this time the child assumes for himself the obligations assumed for him by his parents at his baptism.

"In Mother's Arms," the first text-book in the Lutheran Graded Series, is designed for the home. It devotes considerable attention to Infant Baptism. "Preliminary III" is entitled "Appeal to Parents for Baptism." In this section of the book we read: "But you know that we all are children of disobedience, and that God sent His only begotten Son into the world to give Himself a ransom for our sins. It is as important as life itself that your child should be a partaker of that ransom. It becomes such through Baptism, which is 'a gracious water of life and a washing of regeneration,' as St. Paul says to Titus: 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.'" (Page 41).

The pupil using "Bible History" is taught a portion of the Catechism bearing on Baptism in the words: "Baptism is not simply water but it is the water comprehended in God's command, and connected with God's Word." (Page 18).

In "Bible Teachings" an entire chapter is devoted to the subject of baptism. In this chapter the following topics are discussed: What is baptism; what baptism does; why necessary; the mode of baptism; the meaning of the word; how the apostles baptized; how Jesus was baptized; children to be baptized; children need baptism; faith necessary; baptism permanent; and confirmation.

The accepted Lutheran view of the nature of the child is expressed in the formula for the "Baptism of Infants." It says: "From the Word of God we learn that all men are conceived and born in sin, and so are under the wrath

of God and would be lost forever, had not Jesus Christ come into the world to save sinners. This child is also by nature sinful and under the wrath of God: but Christ in bearing the sins of the world hath also redeemed this child." (Ministerial Acts. Page 16).

Another viewpoint of the child from the Lutheran standpoint is expressed in these words: "A little child is neither moral or immoral. He is the creature of his instincts. His actions are neither good nor bad; they are simply natural. Morality begins when he can will his actions and when he first sees a difference between a better and a worse way and chooses one or the other." (Weigle: The Pupil and the Teacher. Lutheran Teacher Training Standard Course Text. Page 89).

It seems that the first statement quoted above presents a view different from that of the second statement. The former quotation is from a theological viewpoint; the latter is from a psychological and educational viewpoint. It seems difficult to harmonize the two viewpoints. The former represents the official attitude of the Church as expressed in its liturgies or forms of ministerial acts. The latter is a statement in an officially adopted Teacher Training text-book.

The official attitude of the Church as expressed in the liturgy prevails throughout the Lutheran Graded Series. The latter statement, that from the Teacher-training text-book, was published long after the inception of the Lutheran Graded Series. Although the official attitude of the Church has not changed in the meantime, much teacher training material is affected by the newer concepts of the child as contained in modern psychology and pedagogy.

Regeneration. While this theological concept is implied in much of the material in the Lutheran Graded Series, it receives its best treatment in "Bible Teachings," Chapter XV, entitled: "How the Holy Spirit converts men or brings them to faith." Conversion is treated as follows in that chapter: "Regarded from the divine side the change which takes place in man when

he is brought to faith is called the new birth or regeneration, because it is the implanting of a new spiritual life in him by the Holy Spirit. Regarded from the human side, the change is called conversion, because it is a converting or turning away of man from sin and self to righteousness and God." (Page 53).

Atonement. The doctrine of the atonement begins to find expression in *Pictureland* (8-9 year old pupils) when the aim for Lesson No. 2 in Vol. 18, No. 1, is stated: "To have the children realize that God has sent a lamb to be offered for our sins." (Page 10).

Similar lesson aims in "Pictureland" are the following:

"To realize that the death of Christ was in accordance with the Scriptures, and was the atonement for the sin of the world." (Vol. 18, No. 2, Lesson No. 18, page 97).

"To realize that Jesus Christ, Who was lifted on the cross, will take away our sin, both its poison and its penalty, if we look trustfully to Him." (Vol. 18, No. 3, Lesson No. 38, page 203).

"To realize the sacrifice that the dear Lord Jesus made in giving up His life that we might be saved." (Vol. 19, No. 2, Lesson No. 20, page 130).

"Bible Readings" (11 year old pupils) teaches the message of the atonement by quoting as a memory verse I Peter 1:18-19: "Ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot." (Page 69).

"Bible History" (12 year old pupils) offers the message of the atonement by giving as the lesson from the Catechism for the day, the following: "Who has redeemed me. . . in order that I might be His, live under Him and in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead and lives and reigns to all eternity. This is most certainly true." (Page 46).

Again, the doctrine of the atonement is discussed in a formal way in "Bible Teachings" (15 year old pupils) in

chapter XI, entitled: "The Significance of the Christ's Sufferings and Death," from which we take the following paragraph: "The death of Jesus was not intended simply to show us how much God loved us, or how much He hates sin. It was not meant to be merely an example of the patience which we should exercise in suffering, or to show us how nobly and gloriously a man may and should meet even an unjust death. It does do these things. But it does much more. Its chief significance lies in the fact that it was an atonement for our sins. He offered Himself as a sacrifice for our guilt, and thus satisfied the demands of God's justice." (Page 39).

Justification by Faith. This doctrine was the "material principle" of the Lutheran Reformation. Luther called it "the doctrine of a standing or a falling Church." In the Lutheran Graded Series it finds its best expression in "Bible Teachings," in the words: "In order that we may be saved, we must first be pronounced by God to be righteous and fit to enter into heaven. This is expressed in the Bible by the word 'justify.' To be justified means to be pronounced righteous. We are justified by faith. For by faith we take hold of and cling to Christ and present Him before God as our substitute who has done for us all that needs to be done to make us righteous. If we believe in Him, then through Him we have met the strictest demands of God's justice, and when God looks on, He beholds not our own guilt and unrighteousness but the righteousness of Christ which we have put on by faith." (Page 63).

The Lord's Supper. The Lutheran Church designates as Means of Grace the Bible (The Word of God) and the two sacraments (Baptism and the Lord's Supper). Having treated of the Bible and the rite of Baptism, we will now touch upon the Lord's Supper as it is treated in the Lutheran Graded Series.

In Workland (6 and 7 year old pupils) the teacher is directed to teach the children the following about the Lord's Supper: "(1) That our Lord made a supper for people's souls, just as mother prepares meals for our

bodies; (2) that what we receive in that supper is His own life, His body and blood; (3) that it is through His sufferings and death that our sins are forgiven and we are strengthened to eternal life; (4) that after we are confirmed we should always go regularly to the Supper in which our Lord gives Himself." (Vol. 23. No. 2. Lesson No. XVI. Page 79).

In *Bible Readings* (11 year old pupils) the Lord's Supper is treated in Lesson XVIII in the lesson chart panel and also in the text of the lesson and the memory text of the day. (Page 69).

Chapter XV of "*Bible History*" (12 year old pupils) deals with this theme under the title "The Saviour institutes the Lord's Supper and comforts the Disciples." In this day's lesson a portion of Luther's Catechism dealing with this sacrament is also given.

The formal discussion of this topic appears in *Bible Teachings*, in Chapter XXIII, which is entitled "The Lord's Supper." The Lutheran doctrine is here stated in these words: "In, with and under the bread and wine, which are used in the Lord's Supper, Christ gives the communicant His body and blood." (Page 92).

Prayer. From the earliest days of the pupil's entrance upon the Lutheran Graded Series (Wonderland for 4 and 5 year old pupils) prayer is emphasized. The children are taught simple prayers and finally the Lord's Prayer.

The aim of Lesson No. XXXII in *Pictureland* (Vol. 18, No. 3) is: "To emphasize that God answers prayer, and that courtesy, kindly consideration and godly fear bring comfort, much favor, and great reward." (Page 174).

The Lord's Prayer, with explanations as given in Luther's Catechism, appears in *Bible History*.

A chapter is devoted to "Prayer" in *Bible Teachings*. "Prayer is as necessary for the life of the soul as breathing is for that of the body. The prayerless man is not and cannot be a Christian. If we live near God, we must commune with Him. There are many things which we have to tell Him and ask Him as our best Friend. We

need to thank Him for the many mercies which He bestows upon us daily, to beseech Him to forgive and wash away our sins, to give us strength to love and serve Him, to watch over us and guard us, and to give us His Holy Spirit to strengthen and keep us in the faith." (Page 133).

The Christian Life and Good Works. The literature of the Lutheran Graded Series emphasizes the living of a Christian life and the necessity of "good works" as the result of faith. In the early units of the Series the children are taught the common Christian virtues.

An aim for one lesson in *Pictureland* is stated: "To realize that being a Christian is not only to be helped, but to leave all other things at once, when He calls you." (Vol. 18, No. 1, Lesson 8. Page 41).

"Aim.—To emphasize that gentleness and peaceableness bring happiness and blessing; but that pride and selfishness lead to disappointment and affliction." (*Pictureland*, Vol. 18, No. 3, Lesson 30. Page 165).

"Aim.—To realize that honesty, righteousness, and integrity are fruits of faith, and will bring most happy results." (*Pictureland*, Vol. 18, No. 3, Lesson 34. Page 184).

Bible Teachings in Chapter XVIII, under the title "The Holy Life of the Christian," treats of the practical outcome of the Christian faith. "The Saviour demands a holy life of His disciples. They are to let their light shine before men, that their good works may be seen and their Father in heaven glorified." (Page 67).

The Church. The Church as a modern institution functioning in modern society receives very little attention in the Lutheran Graded Series. The New Testament record of the founding of the Church is treated in *Bible History* in Chapter XX, under the title "The Holy Spirit Descends and the Church is founded."

The formal treatment of the subject of the Church as an institution is found in *Bible Teachings* Chapter XX, "The Christian Church." The general subject is treated under the topics: What the Church is; The Invisible

Church; In What Sense Visible? on Earth and in Heaven; But One Church; Other Names; Christ and the Church; Believers United with Christ; United with One Another; Its Work; Its Tools; Its Workman, their Rank and Their Duty.

The Church Year. One of the accepted usages of the Lutheran Church is the practice of observing the Church Year. This is not binding upon congregations but much of the literature is produced with this principle in mind. If in their maturity the members of the Church are to follow this system in their religious observances and life, it would seem that this usage should be taken into account in the Sunday School lesson materials. Most of the Sunday Schools of all denominations observe as "special days" the more prominent "festivals" of the Church Year, such as Christmas and Easter. For a liturgical Church, like the Lutheran, however, more observances in the Sunday School would be anticipated, if the children of the Sunday School are to be trained for membership in the Church.

The present Lutheran Graded Series is to a considerable extent, based on the idea of the Church Year. Each unit-text, of the present Series begins with New Testament materials rather than with Old Testament materials. This is for the reason that the text-books are to be used in a cycle which begins on the first Sunday in Advent; beyond this fact of starting the lessons of each text on the first Sunday in Advent, there seems to be little adherence to the Church Year system.

Bible Readings (11 year old pupils) in Lessons I, II and III, treats of the Church Year in the lesson panel chart.

Bible Teachings (15 year old pupils) gives a paragraph treatment of the Church Year in the chapter on "Duties of the Lord's Day." It says: "There is a Church Year as well as a civil year. The Church Year commemorates the great facts of the Gospel and of our redemption by the Lord Jesus Christ. Each Sunday in the year has its own particular name, which is given in all

Church almanacs and in some others. The Church Year begins on the fourth Sunday before Christmas and falls into two great divisions. The first half, reaching from the first Sunday in Advent to Trinity Sunday contains all the great festivals of the Christian Church. The second half beginning on the first Sunday after Trinity, contains no festivals except the distinctively Lutheran festival of the Reformation on October 31st." (Page 201).

The arrangements of lessons in *Bible Outlines* (16 year old pupils) is explained in these words: "The Old Testament precedes the New. The New Testament, however, fulfills and lights up the Old. It presents Christ most clearly and lies nearer to our Christian life. On this account, and because its study is proper during the festival season of the Church Year, we begin with the books of the New Testament." (Page 7).

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PART II.

A DESCRIPTIVE AND CRITICAL STUDY OF THE LUTHERAN
GRADED SERIES.

Part II of this study aims (1) to describe and criticize the individual units of the Lutheran Graded Series; (2) to apply a score card to each unit; and (3) to evaluate the memory work of each unit.

A uniform plan is followed in dealing with each unit. The following outline forms the basis for the treatment of each unit under item (1). Not every feature of the following outline is discussed in connection with each unit. The major categories are applied to all units. The minor categories are applied only to such units to which they are applicable.

OUTLINE FOR THE TREATMENT OF EACH UNIT FROM THE
DESCRIPTIVE AND CRITICAL STANDPOINT.

Introduction.

I. Aims of the unit. General aims. Specific aims.

II. Structure of the text. Church year.

III. Structure of the lesson or chapter.

IV. Subject matter. Themes. Biblical, extra-Biblical, quasi-Biblical materials. Types of Biblical materials. Proportion of books of the Bible. Catechetical materials. Social service materials. Missionary materials.

The above materials meeting the needs of the individual, Church, and society. The individual needs will include Christian choice, Church membership, life-work decision, and modes of expressing the Christian life. Art materials. Pictorial illustrations.

V. Memory materials in the unit.

VI. Worship materials: hymns, songs, prayers, liturgies.

VII. Treatment of the materials. Story-telling, sand-table, dramatization, pageantry, topics, questions,

problems. projects. Activities. Hand-work with religious significance.

VI. Pedagogical provisions to aid the learner.

VII. Pedagogical provisions to aid the teacher.

VIII. Concluding remarks.

IN MOTHER'S ARMS.

Ages: Birth to 2 Yrs.

"'In Mother's Arms' is the first book in the Lutheran Graded Series of Religious Instruction for the children of the Christian Church, and is therefore at the foundation of the whole series." (Preface).

Aims of the Unit.—This unit is designed primarily for mothers, but it also aims to include "directions to pastors, churches, schools and teachers of this department."

In further explanation of the purpose of this text the *Preface* states: "The church must begin with the new birth, and it is here making the hitherto untrodden attempt to train and teach the child commencing with the cradle and continuing to the grave....."

"This book is for Mothers, who through their children become connected with the training school of the Church, but in order that the plan to teach and retain the mothers may be thoroughly understood and properly executed, the first portions of the book are for pastors, teachers, congregations, and schools, as well as the general reader."

These aims are commendable.

Structure of the text.—In view of the fact that this is a text for parents and other adults and not a text for the use of children, it must be evaluated along lines different from those followed in the succeeding studies of individual units in the Series.

The text opens with three "preliminaries." These are in the form of "appeals" to (1) the pastor, the superintendent, church council, primary officers, and people of the Church; (2) to teachers; (3) to parents. This latter emphasizes the importance of infant baptism.

The three "appeals" are followed by ten chapters which form the main section of the text.

The content of the text is more comprehensive than the title would indicate. It would seem better to divide the materials into more than one text and in this form supply it to those for whom intended.

If all the present material is to be retained, a broader title would cover the contents better. In this event, the present "preliminaries" could become chapters of one section and thus bring about a more unified arrangement of the text materials.

Structure of the chapters.—The later units in this series will be treated in this section as lessons or chapters for the pupils. Here it will be possible only to suggest the structure of the chapters of this book for parents in the light of the purpose of this text. Various methods are followed in the preliminary appeals and in the chapters. In some cases questions are asked and answers given—this is after a catechetical method to inform parents and teachers of the purpose of the entire Lutheran Graded Series. A portion of the book is devoted to a description of the texts of the Series. Another section makes suggestions for the enrolling of children in the Church school.

Both the organization of the chapters and the text as a whole, is somewhat haphazard. There is an abundance of titles, and section headings in the texts, many of which are indefinite.

Subject matter.—It has already been suggested what the subject matter of this unit is. It covers a wide field touching upon the nature of the child, the Church's viewpoint of the child, methods of teaching, suggestions or organization and supervision of the children's department of the Sunday School.

It seems as though the field is too broad for one text. As already suggested, it would be better for the organization materials not intended for parents—for whom this text is primarily designed—would meet the need better in separate pamphlets.

While the text deals with psychological factors in the child's nature, there is so little as to be of doubtful value. We believe that a more consistently developed book for parents and teachers would be of greater value. (For a statement of what such a text should cover, see the section in the constructive part of this study).

Considerable material in this text is of a theological character, stressing the place of infant baptism in the child's religious nurture. This is quite in harmony with the standpoint of the Church. A simpler, less diffused study and presentation of this material would meet the purpose far better.

While the text contains much of the teachings of the Church in reference to the child, the Biblical references in this unit are the briefest of any text in the Series. Only 43 Old Testament verses are referred to, and 65 New Testament verses. A larger Biblical background is represented in the materials of the text than is indicated by these references. (See Chart No. 1. Page 54.)

The text abounds in pictorial illustrations, having seventeen full page cuts and seven small cuts. These pictures are chiefly of mother and child, and many of them are Madonna pictures by world famous artists. The mechanical make-up of this unit is both substantial and beautiful.

This unit carries a baptismal certificate and the book forms a fine memento of the child's admission into Church membership through infant baptism.

Memory and Worship materials.—Succeeding studies in this section will deal with the memory and worship materials in each unit, but the text carries none of this material. A section in this unit deals with lullabies, but the treatment is very brief, suggesting only titles, but giving no extended songs or references to music. The text states the theory of the value of song in the baby's life, but no practical materials are offered.

Pedagogical Provisions to aid the pupil and teacher.—In succeeding essays in this section, dealing with the description and criticism of the units of the series, the

methods in which the basic materials of the unit are treated will be discussed and also the provision for the pupil and the teacher. These subjects can not be discussed in reference to this unit.

Concluding remarks.—This unit is an attempt in the right direction, in that it seeks to aid parents in the care and training of the child of pre-school age. Much better materials have appeared since this volume was issued.

The contents of this volume are issued in eleven pamphlets, three preliminary appeals and eight booklets for mothers. The eight booklets could well bear the title "In Mother's Arms," but it is doubtful whether the three preliminary statements should be included in this general title. Two distinct purposes are served by the different pamphlets.

The general concept represented by "In Mother's Arms" is good, but it lacks in the consistent treatment of any one phase of child life, and in practical and concrete materials for the use of parents.

(*Charts.*—Accompanying each essay on the units, there is a chart indicating the Biblical sources of the materials in the lessons. These charts show the number of verses which form the basic material for the lesson treatment. The verses are shown as to their Old Testament and New Testament sources by books).

CHART NO. 1.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: In Mother's Arms. Birth to 2 years of age.

OLD TESTAMENT 43 VERSES		NEW TESTAMENT 65 VERSES	
Psalms	16	Matth.	16
I. Sam.	7	Mark	10
Isa.	7	John	8
Proverbs	4	Acts	6
Genesis	3	Luke	5
Exodus	2	Eph.	5
Deuteronomy	1	Romans	4
Job	1	I Cor.	3
Song of Sol.	1	Gal.	2
Daniel	1	I Peter	2
		II Tim.	1
		Heb.	1
		Titus	1
		I John	1

THE APPLICATION OF THE SCORE CARD.

In recent scientific progress there has developed a tendency to measure, evaluate, and score the various features of any field of endeavor. Especially has there been great advance in the measurement of the educational achievements and the intellectual growth of pupils. Also, there have been efforts to measure the materials of the curriculum.

It is our purpose to apply the score card method to the various unit texts of the Lutheran Graded Series.

The score card used in this study was produced under the leadership of Professor George Herbert Betts, Ph.D., of the Department of Religious Education, Northwestern University, Evanston, Ill. This particular score

card of curriculum materials grew out of the earlier efforts of the Inter-Church World Movement and the International Lesson Committee, although departing materially from their form. According to Professor Luther A. Weigle, The International Lesson Committee score card was based largely upon the Inter-Church World Movement Score Card and no originality is claimed for it by Dr. Weigle. The Inter-Church World Movement score card appears in the third volume of "The Indiana Survey of Religious Education."

The general factors to be measured in curriculum materials are the mechanical features of the texts, the literary technique, the content, the pedagogical aids for the learner, and the pedagogical aids for the teacher. These major factors cover all the essential features of a satisfactory text-book or an entire curriculum.

In the score card used in this study, 1000 points are allowed on all features combined. Of this number, 100 points are assigned to mechanical features; 150 to literary technique; 400 to content; 200 to pedagogical provisions to aid the learner; and 150 to pedagogical provisions to aid the teacher. It is believed that the content is the most important part of the curriculum materials, and hence it is assigned the highest number of points. The aids for the pupil rank next in importance because the pupil depends so largely upon the text-book for guidance. The literary technique and the provisions to aid the teacher are assigned equal points. The mechanical features, though important, are less important than the other features, and hence are assigned 100 points.

These scores are distributed among features subsidiary to the general factors named above.

That certain weakness inheres in this method and in the score card is conceded. The scoring of any material by this method is largely subjective, since the scores represent the opinion or judgment of the one scoring the materials. It might be advanced that the scores assigned in the score card as the highest possible ratings are purely arbitrary. But the various values assigned as

the highest possible scores for any feature are based on the consensus of opinion of a group of students that the scores represent the relative importance of the various features of the score card.

The value of the score card would be increased if a large number of individuals would score the materials and the median score found.

The points of strength of the score card method followed in this study are: it aims at objectivity in the evaluation of curriculum materials; it suggests the features of curriculum materials upon which judgment should be passed. The method is not purely subjective because when used by students of religious education, the scores represent the judgment of trained individuals. The chief value of the score card lies not in the exactness of the numerical values allowed, but in the comparative values assigned to each feature of the curriculum, and in the comparative values allowed to the various texts of a single series, or the texts of different series.

IN MOTHER'S ARMS.

Ages: Birth to 2 Years.

Since this text is designed for the use of parents in the home, rather than for the use of teachers and pupils in the Sunday School, it cannot be evaluated readily on the basis of the score card used in this study. There are many features in the score card which do not apply to a text of this character. It seems unfair to subject this text to the present score card and unfair to the score card to apply it to this text. Yet an attempt has been made to score "In Mother's Arms" on the basis of this schedule and thus preserve the unity of the entire series of the study.

1. Mechanical Features.—(1) On the general pleasing effect of the type, word spacing and leading, 29 points out of 30 are allowed this feature. (2) The general arrangement and attractiveness of the page is scored 14 points out of 15. (3) Nine out of 10 points are allowed

on organization of the page because of the use of different types and clear indications of the change of subject. (4) Fourteen points out of 15 are allowed on pictorial illustrations because the book carries 24 standard pictures. (5) The book is well bound, gilt edged, has good quality of paper, and all in all is a beautiful product. It is allowed 28 points out of 30. The total of the points on the five features is 94 out of a possible 100 points on mechanical features.

II. Literary Technique.—(1) Since this book is intended for adults, it need not be scrutinized as closely as a text for children. In general, it is readable. The diction of the text is good. It receives 65 points out of 75. (2) The style is a general prose style intended for adults, and receives 70 points out of 75. This makes a total of 135 out of a possible 150 on literary technique.

III. Content.—(1) The text is allowed 100 points out of 150 for fitness of materials to meet needs of the individual. It aims to serve parents, teachers, and superintendents, and while it is very suggestive, it lacks concreteness and consistent development of many points. (2) Very little emphasis upon religion as a social force or factor is suggested in this text; hence we allow it 100 points out of 150 points. (3) The text emphasizes the child as a member of the Church, and considerable ecclesiastical emphasis occurs in the book. We allow it 75 points out of 100. This gives the text a total of 275 points out of a possible 400 on content.

IV. Pedagogical Provisions to aid the learner.—(1) The learner in this case is the parent rather than a Church School pupil. The text was organized on the basis of an aim which functions fairly well throughout the text, and thus we allow 35 points out of a possible 40 points. (2) Both sufficient uniformity and variety play throughout the text in the treatment of the material to warrant a score of 35 out of 40 points. (3) Paragraph headings, suggestions, and outlines to aid the reader lead us to give this feature 35 points out of 40. (4) The ma-

terial is sufficiently concrete to guide the parent in applying it to the life of the child to warrant a grade of 30 out of a possible score of 40. (5) The text opens up many avenues for further study and investigation. For many parents the contents will be entirely new and enriching, hence we allow 30 points out of a possible 40. This gives a total of 165 points out of 200 points on provisions to aid the learner.

V. Pedagogical Provisions to Aid the Teacher.—(1) The parent is both learner and teacher, hence in this section we have in mind the parent as teacher as in the above section we had the parent in mind as learner. The text carries directions for the training of the child, and such helps as warrant giving 50 points out of a possible 75. (2) The individual chapters carry outlines and division captions that help in grasping the subject. But these are very meagre and leave much to be desired in the way of suggestive topics, or problems suitable for discussion and research. This leads us to give this feature 35 points out of a possible 75 points. The total for this section of pedagogical aid for the teacher is 85 points out of a possible 150. The total for the entire text on all features is 754 points out of a possible 1000.

SCORE CARD EVALUATION.*

UNIT: IN MOTHER'S ARMS.

Age: Birth to Two Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	94
1. Type	30	29		
2. Attractiveness of page	15	14		
3. Organization of the page	10	9		
4. Pictorial illustrations	15	14		
5. Form of binding	30	28		
II. LITERARY TECHNIQUE			150	135
1. General literary merit	75	65		
2. Appropriateness of style to age of pupils	75	70		
III. CONTENT			400	275
1. Fitness of materials to meet needs centering primarily in the individual	150	100		
2. Fitness of materials to meet needs centering primarily in society... ..	150	100		
3. Fitness of materials to meet needs centering primarily in the Church	100	75		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	165
1. Evidence of the functioning of an aim	40	35		
2. The proper use of various types or forms of lesson organization....	40	35		
3. Provisions for controlling study... ..	40	35		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	30		
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	30		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	85
1. Teaching helps involved in the whole	75	50		
2. Teaching helps involved in the individual lesson	75	35		
Total			1000	754

*For complete score card used in this study see Betts: The Curriculum of Religious Education pp. 343-349.

WONDERLAND.

Ages: 4-5 Years.

"Wonderland" is the teacher's quarterly in the Lutheran Graded Series for the group comprising children of four and five years. This title is carried through two years and hence eight quarterlies cover the teacher's material for this period. Accompanying *Wonderland* is a Children's paper entitled "Sunbeams," with lesson material and other features.

Aims of the Unit.—In keeping with a general characteristic of the Series emphasis in this unit is placed upon Biblical knowledge and information. "The road to knowledge" is one of the fundamental ideas of the course.

"*Wonderland*" aims to give such information and knowledge as will emphasize the divine side of Christianity. An aim of this unit is revealed by the following statement of the Editor: "This is the time when a foundation for firm belief in the Divine and miraculous side of Christianity can be laid more effectively than can ever be the case later on." (Catalogue 1915).

An aim is also stated in the issue of December 1922, Vol XXIV, No. 1: ". . . . To make these stories a part of the religious life of those whom you have the privilege of giving some of their earliest lessons and ideas concerning God, Jesus, and the Bible. (Page 1).

The aim quoted above from the catalogue of 1915 stresses knowledge, while the aim stated in the catalogue of 1922 stresses the application of the material to life. This is a decided advance. The latter aim is more in keeping with modern religious pedagogy in that it stresses life as the objective of religious education and knowledge as a means of life.

While children are interested in the mysterious, it is very doubtful whether the mysterious element in religion is the feature they should have at this time. Simple stories of God's love and goodness and of his Fatherly care are far better for them at this period. The aim at

this period should be to cultivate in them a trust in God's care and love, and an appreciation of His world.

Structure of the Text.—"Wonderland" as a unit covers two years, whereas beginning with ten year old pupils there is a unit for each year. Each year unit of Wonderland devotes one-half of the year to New Testament Lessons, and one-half to Old Testament Lessons. This is in keeping with a general principle of the entire series, that it should be constructed around the principle of the Church Year. This principle involves beginning the lessons for any year with the First Sunday in Advent, which occurs in the early part of December. Hence, the early lessons will prepare for the Christmas season and follow the events in the life of Christ through the first half of the year. The second half of the year emphasizes the application of Christian principles to life. The Church Year has been described as stressing during its first half "Christ for Us," and during the second half, "Christ in Us." The adaptation of this principle to the Lutheran Graded Series is by means of using New Testament materials during the first half of the year, and Old Testament materials during the second half. This principle is followed in the two-year section of the unit of Wonderland.

In the "Message to the Teacher," in Volume XXIII, No. 2, the editor writes: "It has been our aim to select lessons which are appropriate to the season of the Church Year which this quarter covers. We believe the spirit of the season should develop the entire lesson hour as much as possible. It would be a mistake, we take it, to depart widely from the lesson theme to try to impress upon the children the full significance of the seasons of the Church Year." (Page 1).

The observance of the Christian or Church Year has value if properly used. Pratt writes: "The 'Christian Year,' with its great emotional seasons and sacred days for recollection and contemplation, is the expression given by the Christian Church to the rhythmic needs of the human heart." (The Religious Consciousness, Page 166).

The adaptation of the materials in Wonderland to the Church Year is only partial. If the principle is to be followed the materials should be more consistently adapted to the Church Year.

The Structure of the lesson.—Each lesson in this unit is constructive as follows: the wonder story; title with Scripture reference; picture illustrating the lesson; the golden text; a song; the teacher's explanation of the story, with a title which varies from the general lesson title; a prayer; song; pedagogical suggestions to teachers; an additional story or lesson; occasionally catechetical material; and closing questions on the first or wonder story of the day's work.

Such an arrangement of materials is too complicated for the child of this age. Too much material for one lesson is offered. Even though it may be assumed that the teacher will make such selection as is desirable and confine the study to a reasonable amount of material, it would be far better to confine the day's materials to one theme or central idea and build the day's lesson closely around this theme. The two stories provided in each day's lesson are not related closely enough for a single day's treatment.

The questions bearing upon the first story appear in the printed lesson after the second story. It would seem more desirable to have these questions follow immediately the first story.

Subject matter.—The subject matter in Wonderland is drawn from two sources, the Bible and human experience. The Biblical material is not given in the exact words of Scripture, but is rewritten in narrative form. According to Crawford's classification it would be termed "Quasi-biblical"—"biblical material treated in story form." (Crawford: *The Status and Evaluation of Extra-Biblical Material in the Curriculum of Religious Education in the United States.* Ph.D. Thesis. Northwestern University, 1922).

The second story in each lesson in Wonderland belongs to what Crawford classifies as "Incidental,"—"material

which, as the basis for a lesson, deals with subject matter from every day affairs or incidents in life." (Crawford, Page 88).

The Biblical material, which is re-written, is chiefly in narrative form relating incidents one after another, rather than in story form with climaxes and conclusions. The materials lack the true elements of a story which appeal to children of this age.

While the unit is offered as dealing with the miraculous and divine character of Christianity, more Biblical references are made to Old Testament content material than New Testament content material. From the Old Testament, more material is taken from Genesis than from any other source, while from the New Testament, Luke supplies the greatest amount of materials. Overemphasis on the contents of Genesis is seen in the selection of Biblical materials, as also an absence of material from the poetical books of the Bible. The material about Jesus selected particularly from the synoptic Gospels of Luke is commendable. (See Charts No. 2, Page 67; No. 3, Page 68).

In the so-called 'second story' of several of the quarterlies, the materials bear on the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. The Lutheran Church includes these three elements in its catechetical studies. From this standpoint it is significant that they are included so early in the Sunday School materials. They are presented in a form less formal than in the Catechism. This is commendable. The materials of the Lord's Prayer and the Ten Commandments can be presented in simple form to the children of this age, but the Apostles' Creed is pedagogically unsuited for this age.

The content lacks in materials dealing with the little child's relations in the home, Sunday School, and community. The emphasis in many places is theological and beyond the child's grasp.

A pictorial illustration accompanies every lesson. About fifty per cent come from the masters in art, and are very acceptable for the use to which they are put.

The other fifty per cent are from drawings and are less desirable. There is great contrast between some of the better pictures from the famous artists, and the cheaper drawings. Such a contrast could be avoided by the selection of a full set of desirable pictures.

Memory materials.—Each lesson in the two year series of quarterlies contains a memory verse. In the memory verses, seventeen Old Testament Books are represented and eleven New Testament Books are quoted. Thirty-eight verses are taken from the Old Testament and sixty-seven are taken from the New Testament, indicating the emphasis placed in this unit upon New Testament materials. The synoptic Gospels of Matthew, Mark, Luke, the Psalms and the Book of Acts contribute more largely than any other books of the Bible to the memory work. Of the memory passages that appear most acceptable for this age, those selected from the Psalms rank highest in number.

The memory passages appear about fifty per cent. efficient for this age. (See later study of memory work). Among the more desirable passages are the following: "Ye are my friends." (John 15:14); "I am the good Shepherd." (John 10:11); and "Fear not for I am with thee." (Isa. 43:5).

Examples of poorer memory passages include the following: "I will let down the net." (Luke 5:5); "This is that prophet." (John 6:14); and "My cup runneth over." (Psa. 23:5).

Worship Materials.—The worship material consists of prayers and songs. Each lesson in Wonderland has a prayer as part of the day's material. An average of eight prayers are to be memorized each quarter by the pupil. For the most part these prayers are adapted to the age capacity of the pupils. A few are overaged, and lack vital relation to the child's life.

Examples of the more desirable and usable prayers are the following:

"Our dear Heavenly Father, take care of brother and sister and keep them safe forever. Amen."

"Heavenly Father, keep father and mother well and help me to obey them. Amen."

"We are little children ,
Weak and apt to stray,
Saviour, guide and keep us,
In the heavenly way."

These prayers are within the grasp of the child and also deal with situations which he can understand.

Less desirable prayers in this unit are the following:

"Bless in me, Lord, the truth I have heard and let me not from it depart. Amen."

This prayer is too abstract and the inverted arrangement is not commendable for children of this age group.

In connection with each lesson in Wonderland, hymn material is supplied. There are always parts of two hymns, most frequently one verse of each, although occasionally there may be two verses from the same hymn. The various verses of the same hymn then follow in succeeding lessons. It would be better if only one hymn were treated each day and that the consecutive verses of the same hymn be learned in order.

No music is furnished in the quarterly. No references are given where the music for particular hymns may be found. The texts would be much more serviceable if the music were furnished or if direct reference to the hymn books of the Sunday School and Church were given to point the way to this music. A teacher reports to the writer that the hymns suggested in Wonderland are not used in his school because of the lack of references to the music and that the hymns of a music book collection are used instead.

There is no order of service provided other than the general order of the service for this group given in the text units.

The more commendable hymns include the following:

"I think when I read that sweet story of old."

"Savior, teach me, day by day."

"God will take care of you all through the day."

Less desirable is the following:

“Hosanna, now through Advent.”

This latter hymn is used in the opening of a year's lessons at the Advent season and carries out the idea of stressing the Church Year, but in the main it is over-aged for pupils of this group age.

Treatment of materials.—The first or main story in each day's lesson in Wonderland is rewritten Biblical material. It is given in narrative style without much attempt to produce climaxes and lacks in “pull” for children of this age.

The material is prepared in the manner that it is to be presented to the child with little reconstruction on the part of the teacher.

The second story in each day's lesson is a character story taken from concrete human situations and well presented.

Pedagogical provisions to aid the pupil and teacher.—For the pupil, there accompanies Wonderland, a weekly four-page paper entitled “Sunbeams.” At this age the children do not directly use the printed literature, but it is read to them. Materials to make the lesson clear to them include: the story prepared for the teachers to give orally to the pupils, and the closing questions.

Each quarterly issue of Wonderland is introduced with a letter or statement to teachers. This contains suggestions about the nature of the pupils of this age group, the materials of the quarterly and their presentation. These suggestions are good in so far as they go, but not sufficient material can be provided in such small space for the adequate guidance of teachers. The only other pedagogical aids for the teacher are the questions bearing on the first story of the day's work.

Concluding Remarks.—Wonderland should be improved by the adoption of a plan of a single theme for the day, with all material correlated about this theme, including the prayers and hymns. These should be organized into an order of service for the day.

A greater use of nature material would be effective in the moral and religious training of the children of this age. Likewise, extra-biblical material from human situations, but related to the day's lesson, should be introduced.

Additional helps for the teachers in the way of topics, stories, projects, and suggestions for activity efforts should be offered.

CHART NO. 2.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Wonderland. Vol. 23. 4 to 6 year old pupils.

	VERSES
OLD TESTAMENT	396
NEW TESTAMENT	283

OLD TESTAMENT:

NEW TESTAMENT:

Genesis	217	Luke	120
Exodus	67	John	58
Judges	46	Matth.	52
I Kings	22	Mark	26
I Sam.	18	Rev.	6
Joshua	14	Acts	1
II Kings	7	Philippians	1
Isaiah	5	Colossians	1
		Hebrews	1
		I Peter	1

CHART NO. 3.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Wonderland. Vol. 24. 4 to 6 year old pupils.

	VERSES
OLD TESTAMENT	542
NEW TESTAMENT	308

OLD TESTAMENT:

NEW TESTAMENT:

I Sam.	144	Luke	119
Genesis	122	John	74
Daniel	58	Acts	45
Exodus	48	Matth.	43
Jonah	48	Mark	21
II Kings	42	I John	3
Joshua	35	Colossians ..	1
Ruth	23	I Peter	1
II Chron.	17	Rev.	1
Proverbs	2		
Numbers	1		
Isaiah	1		
Micah	1		

WONDERLAND.

Ages: 4-5 Years.

"Wonderland" is the first unit in the Lutheran Graded Series designated for use in the Sunday School.

I. Mechanical features.—(1) While the effect of the type used in this unit is not distasteful, it could be improved upon. Some old face type is used which could be supplanted with more modern faces. On this point the unit receives 20 points out of 30. (2) The page is not

as well arranged as it might be, the distribution of prose and poetry of headings and titles present a jumble at times. We allow 10 points out of a possible 15 points.

(3) There is a use of a variety of types, but not always from the standpoint of emphasis. Occasionally two pages facing each other will be solid type, unbroken by title or black faced headings. On this feature we allow 7 out of 10 points. (4) This unit carries a pictorial illustration with every lesson. This is commendable, but more use could be made of the works of the masters, rather than fanciful pictures. We allow 12 points out of 15 points. (5) This unit appears in eight pamphlets for two years' work. A permanent book for these two years, or two books for the two years, would be better. We allow 25 points out of 30 points on this feature. This gives a total of 82 points out of a possible 100 for mechanical features.

II. Literary Technique.—(1) The unit is designed for the teacher's use, but the literary materials are designed for both pupil and teacher. In many cases "pull" is lacking in the treatment of the lesson. We allow 50 points out of 75 points. (2) No special method of attack is seen in the treatment of the lesson. Occasionally the material is over-aged. We allow 50 points out of 75 points. This makes a total of 100 out of 150 points for literary technique.

Content.—(1) The emphasis is on giving information, rather than on meeting the needs of the child. Little emphasis is placed upon the development of attitudes. No worship material of a definite character to harmonize with the lesson themes, is given. We allow 75 out of 150 points on this feature. (2) Little emphasis is placed upon social projects and opportunities. More emphasis is placed, however, on virtues that tell in social conduct, than on the basis of individual needs of God-consciousness; hence, we allow 90 out of 150 points. (3) The meaning of the Church with its great enterprises, is not developed in this unit. The material ought to begin to acquaint the child with the Church as the institution of

religion. This gives a total of 215 out of a possible 400 points on content.

Pedagogical provisions to aid the learner.—(1) No consistent aim plays through either single year section of this unit or the two-year materials. The aims for both the unit as a whole, and the individual lessons are very indefinite. We allow 20 points out of a possible 40. (3) Only one form of lesson is used throughout the unit, which covers two years. No use is made of a variety of forms of presentation or development. We allow 25 points out of a possible 40 points. (3) No arrangements for assignment. Little direction for home study. No plan for awarding recognition. We allow 30 points out of a possible 40. (4) No suggestion for daily application. No directions for training in habit formation. We allow 20 points out of a possible 40 points. (5) Only the slightest reference is made to outside materials. Very little use of extra-Biblical materials. We allow 25 points out of 40 points. The total of 120 out of 200 points is allowed on pedagogical provisions to aid the learner.

V. Pedagogical provisions to aid the teacher.—The introductory letter or page for teacher is the extent of direct material of pedagogical aid. Throughout the texts (eight quarterlies) these introductory pages point out the aim of the course and suggest the treatment of the lesson. They, however, are very meager. We allow 50 out of a possible 75 points. (2) Very little in the way of suggestions for the teacher's preparation of the lesson is given. No suggestions are made for the use of pictures that accompany the lessons. We allow 40 out of a possible 75 points on this feature. This allows a total of 90 out of a possible 150 points on pedagogical provisions to aid the teacher.

The total allowed the unit on all features, is 607 points out of a possible 1000 points.

SCORE CARD EVALUATION.

UNIT: WONDERLAND.

Age: 4-5 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	82
1. Type	30	20		
2. Attractiveness of page	15	10		
3. Organization of the page	10	7		
4. Pictorial illustrations	15	12		
5. Form and binding	30	25		
II. LITERARY TECHNIQUE			150	100
1. General literary merit	75	50		
2. Appropriateness of style to age of pupils	75	50		
III. CONTENT			400	215
1. Fitness of material to meet needs centering in the individual	150	75		
2. Fitness of material to meet needs centering primarily in the needs of society	150	90		
3. Fitness of material to meet needs centering primarily in the Church	100	50		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	120
1. Evidence of the functioning of an aim	40	20		
2. The proper use of various types or forms of organization	40	25		
3. Provision for controlling study	40	30		
4. Provision for insuring functioning of instruction in daily life and conduct of the pupils	40	20		
5. Provision for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	25		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	90
1. Teaching helps involved in the organization of the book as a whole	75	50		
2. Teaching helps involved in the individual lesson	75	40		
TOTAL			1000	607

THE MEMORY MATERIALS IN THE LUTHERAN GRADED SERIES.

Memorizing both Biblical and non-Biblical materials has been for a long time a part of religious education. There was a period in which memorization of materials was the outstanding factor in religious education. While that viewpoint is not prevalent at present, many curriculum plans include memory materials. These plans give largest place to Biblical materials, but occasionally include hymns and catechetical materials. It is not our purpose to discuss at length the place of memory work in religious education; but it can briefly be stated that memory work is for the purpose of furnishing continuity to the stream of thought. Memory work also furnishes the mind with "gems of literature" for encouragement in the hours of trial, for strength in the hours of temptation, and for "food for thought" in leisure moments.

Memory materials should be selected from the Bible because of inherent beauty and religious value. An attempt is made to evaluate numerically the memory materials in the Lutheran Graded Series. The memory material of each unit of the Series is presented in connection with the corresponding unit. Only one-half year of each unit is evaluated, believing this to be sufficient to indicate the character and quality of the material of this series.

We are indebted to Mr. Z. B. Edworthy* for a scheme of evaluation, which we follow in part, but we adopt a different method of distributing grades than that followed by Mr. Edworthy. The following scale for rating memory material devised by the above gentleman appears in an unpublished thesis, and is used with his permission—"An Evaluation of the Memory Materials for Ages four to eleven in the Christian Nurture Series," (Northwestern, 1923).

*Superintendent of Young People's Work, Colorado Council of Religious Education, Denver, Colorado.

A RATING SCALE OR MEASURING DEVICE TO AID IN EVALUATING MATERIALS.

	Highest possible rating.
A. Content.	
1. Presence of concepts of religious value	30%
a. Concepts which function in the immediate experience of the learner.	
b. Concepts which function in social relationships.	
2. Concepts which function in the development of effective church membership.	
3. Adaptation of content to the psychological limitations, interests and capacities of the learner at the respective age level with which materials are used.	30%
B. Form.	
1. General literary merit.	15%
a. Diction.	
b. Aesthetic quality.	
c. Interest.	
d. Completeness of passage.	
2. General fitness of form to age level	25%
a. Wording.	
b. Grammatical complexity.	
c. Presentation, rhythmic appeal, etc.	
d. Length of selection.	
Total	100%

In evaluating the memory material in the Lutheran Graded Series we follow the plan of giving a grade for each of the major items in the above scheme. In the chart presented with each study of our individual text, the number in the left column refers to the corresponding number on the list of memory verses, which in turn refers to the lesson number of the particular unit. The numbers (A1, A2, B1, B2) in the columns in the charts correspond to the numbers in the above scheme.

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Wonderland. Vol. 23. Ages: 4-5 Years.

(Explanation: A1. Presence of concepts of religious value. A2. Adaptation of content to the psychological limitations of the learner. B1. General literary work. B2. General fitness to age-level.)

Score Score Allowed No.	I	A1	A2	B1	B2	Total	COMMENT OR CRITICISM.
		30	30	15	25	100	
	1	10	10	12	20	52	Lacks functional value.
	2	15	25	12	20	72	No special functional aspect.
	3	20	20	12	20	72	Lacks appeal for response.
	4	15	10	12	20	57	Incomplete verse. Over-aged.
	5	15	10	12	20	57	Statement of fact only.
	6	5	10	10	10	35	Lacks religious value.
	7	25	20	10	15	72	Strong in appeal.
	8	20	15	12	15	62	A good sentiment. Over-aged.
	9	15	10	12	10	47	Incomplete. Over-aged.
	10	20	15	10	10	35	Over-aged. Language difficult.
	11	10	10	10	10	40	Lacks functional, religious value.
	12	5	5	2	5	17	No religious teaching.
	13	5	5	4	5	19	Incomplete idea.
	14	10	12	7	15	42	Lacks religious value.
	15	20	25	12	22	79	Good religious value.
	16	25	25	12	22	84	Good appeal.
	17	10	10	10	15	45	Too long. Over-aged.
	18	20	20	12	20	72	Brief. Good appeal.
	19	25	25	12	20	82	Good teaching. Within age.
	20	15	15	10	10	10	Difficult word. Lacks functional aspect.
	21	20	15	10	15	60	Mere fact statement. Lacks functional aspect.
							Good appeal. Somewhat over-aged.
	23	10	10	5	10	35	No religious value.
	24	5	5	4	10	24	Mere fact statement. Little religious value.
	25	5	5	5	10	25	Lacks religious value. Incomplete.

MEMORY WORK IN THE LUTHERAN SERIES.

Unit: Wonderland. Vol. 23. 4 to 6 year old pupils.

LESSON NO.	REFERENCES	LESSON NO.	REFERENCES
1	Zech. 9:9	14	Mark 14:8
2	Luke 2:21	15	John 15:14
3	Luke 2:10	16	John 10:11
4	John 3:16	17	Mark 11:9
5	Luke 2:10	18	Matt. 26:41
6	Matt. 2:9	19	Matt. 27:43
7	Isa. 11:6	20	Luke 23:33
8	Luke 2:49	21	Mark 16:6
9	Matt. 3:17	22	Luke 24:29
10	Luke 2:40	23	John 21:12
11	Matt. 14:27	24	Luke 24:51
12	Luke 5:5	25	I Peter 3:21, 22
13	John 6:14		

WORKLAND.

Ages: 6-7 Years.

"Workland" is the teacher's quarterly for the group of children six and seven years of age. The material appears in eight quarterlies for two years. Accompanying Workland is a children's paper, entitled "Sunshine," with lesson material and other features.

Aims of the unit.—This unit receives its name from the fact that sand table work is introduced into the instructional methods. One aim of this method is "to arouse the child to self-activity."

Aims of the unit are brought out in "A Message to the Teacher:" "You are giving your boys and girls lessons in Church work. You are to teach these little ones to believe in God and you are to teach them to believe in Him with their whole heart and to prove their faith by giving service in love.

"You are to teach your children to trust in Him above all, to love Him, and to be very liberal in gifts and helpful service.

"You are to impress upon them the fact that they are to fear God and because of that fear, do nothing that is wrong.

"You are also to teach them to love God and because of that love to do everything they can which is right.

"You are to show them how great happiness is found in God, and much joy in trusting in Him, both in the bright and the cloudy days." (Workland, Vol. XXIV. No. 23).

These aims could be stated more concretely and specifically. They are good in themselves, but are too general for the direction of the teacher.

In Volume 23, No. 1, First Quarter, the lessons deal with miracles and parables. The main theme is "The Lord Jesus the Dispenser of Life." "In this quarter, we aim to get the pupil to realize that Jesus Christ is the distributor of life—spiritual life, intellectual life, moral life, physical life—in other words, eternal life. And we teach the child how to come in contact with the Lord Jesus and to receive the benefits of the distribution." This aim can not be realized with children of six and seven years of age. Its implications in simpler form, may be carried out, but as stated, the aim is above the age of pupils for whom it is intended.

For Volume 23, No. 2, Second Quarter, the main theme is "The Sorrows of the Lord Jesus." An aim is stated as "getting the pupils to enter sympathetically into the course of our Saviour's life to the cross, and to joyfully participate in His final triumph."

This aim is beyond the grasp of children of the age group for which it is designed. It is doubtful whether the sorrows of Jesus should be a dominant theme of instruction for children of six and seven years of age.

The above will show that in many cases the aims of the course are beyond the grasp of the pupils, and also unrelated to the immediate religious needs of the children of six and seven years of age.

The third quarter has for its theme, "Our Boys and Girls at Home." The aim is stated as that of "getting the boys and girls to see by example and by sympathy the necessity of an obedient piety toward all the dear ones at home, and of applying the same Golden Rule principles learned in the home, in the wider relationships of life."

This aim is within the grasp of pupils of this age-group, and also deals with concrete situations in which the child can carry over his instruction immediately into life, which is a fundamental principle of the curriculum.

Structure of the text.—"Workland" is a unit covering two years, in eight quarterly pamphlets. It follows the plans of "Wonderland" in devoting half the year to New Testament materials and half to Old Testament materials, in conformity with the general principle that the texts should take account of the Church Year.

In general, the structure of "Workland" follows the scheme of "Wonderland", described in the previous section.

Structure of the lesson.—The individual lessons in "Workland" are arranged after the following general plan: title; Scripture reference; two sub-titles; an illustration; a drawing for sand table directions; golden text; Scripture foundation (a collection of Biblical references upon which the lesson is built); "what the scholars know"; what the scholars are to be taught; preliminary construction; title for story (this title varies from the first title given); the story; question work; story-questions and Bible questions from *Sunshine*.

"Sunshine"—the pupil's weekly paper—carries the lesson title; Golden Text; brief story; lesson questions; and history questions. Answers are given with the questions.

The lesson plan lacks an order of service. There are no songs or prayers in the structure of the lesson. Too many diverse ideas are introduced, and the lesson is not organized around a central theme. Too much material is provided for the time allotted for study. The questions

are over-aged, and answers are supplied with them. It would be better to have simpler questions which awaken thought, than merely memorize answers to the printed questions.

Subject matter.—The materials of "Workland" are derived entirely from the Bible. There is no extra-Biblical material used. The Biblical material is recast into the form of conversation, using the essential steps in the Biblical narratives. The themes for this unit cover the miracles, parables of Jesus, and sorrows of the Lord Jesus, together with Old Testament narratives.

The principle of the Church Year is violated in many instances, as for example, for Palm Sunday (Vol. XXIII, No. 2) the lesson theme is "Trees and Flowers—Made for us by God;" and for Easter Sunday, the theme is "Birds and Beasts—Made for us by God."

The materials associated with the "sorrows of Jesus" are over-aged and are of doubtful value for this age-group. The parable materials are more adaptable to this age than the miracles, although both alike are used.

The human helpfulness of Jesus which would appeal to children of this age-group, is lacking, and the miraculous and mysterious are emphasized.

Memory materials.—A memory verse appears in each day's lesson. Thirteen books of the Old Testament and sixteen books of the New Testament are represented in the memory passages. From the Old Testament the Psalms and Proverbs make the largest contribution, while from the New Testament, Matthew, Luke and John contribute in excess of the other books.

The more acceptable memory passages of this unit include the following:

"Be ye merciful." (Luke 6:36); "He careth for you." (I Peter 5:7); "God is love." (I John 4:16). These passages are within the mental grasp of the pupils, are good in literary form, and have functional value for the pupil.

Less valuable for the pupils of this age are the following:

"She saw Jesus standing and knew not that it was Jesus." (John 20:14); "Come, for all things are now ready. And they all began to make excuses." (Luke 14:17-18); "I have finished the work which thou gavest me to do and now, O Father, glorify thou me with the glory which I had with thee before the world was." (John 17:4-5). These verses are beyond the grasp of the pupils and are too long for their mastery.

Worship materials.—The worship material in the two year unit "Workland" consists of hymn verses appearing with twenty-five lessons out of one hundred and four lessons. It would be far better if some hymn material appeared with each lesson. No music is furnished with the hymns. Reference to the music is given only occasionally. For the most part, only one verse appears with a lesson, occasionally two verses are given.

In Workland usually one verse, and occasionally two related verses appear with the lesson. This is an improvement over "Wonderland," where very frequently in the same day's lesson, single verses of more than one hymn occurs.

No order of service is provided in this unit.

The more usable hymns for this age-group are the following:

"God spake, my child, God spake to thee."

"Saviour, teach me day by day."

"We sing a loving Jesus."

Less desirable for children of this age are the following hymns:

"I was a wayward child." This gives the child a wrong concept, to think of himself as away from God.

"The strife is o'er, the battle done." This is over-aged for the children of this group.

Of the twenty-five lesson hymn references, most of them are over-aged.

Treatment of materials.—As pointed out above, the material of this unit is taken from the Bible almost entirely and is recast into conversational form. The ma-

terial is given to the teacher in the manner in which he will retell it to the pupils. In the material, parenthetical suggestions are given for the direction of the teacher. All lessons are designed to be illustrated or worked out on the sand-board or sand table. A crude drawing is furnished with every lesson suggesting the design for the sand table. It is very doubtful whether every lesson for two years should be built on the plan of using the sand table. There is legitimate use of the sand table occasionally, but one hundred and four lessons on the same principle would become monotonous to the child. Neither the preceding unit nor the following unit in the series uses the sand table, and hence all concentration on the sand table comes in these two years.

Pedagogical provisions to aid the pupil and teacher.—"Sunshine," a four-page weekly paper for the pupils, accompanies "Workland." The weekly paper carries lesson questions and history questions, the golden text of the day, and a brief story. The answers are printed with the above questions, which eliminates the effort of the pupils.

The quarterly issue of Workland carries an introductory page with suggestions to the teacher in reference to the content of the lesson, the treatment of the lesson, and occasionally suggestions about the nature of the pupils. The teacher's quarterly repeats the questions found in the pupil's paper. Directions are given to the teacher for the sand table work. A "preliminary conversation" gives the teachers suggestions for making the point of contact with the pupil. The helps for the teacher are commendable. In several places, they could be more concrete and specific.

Concluding remarks.—There is too wide a range in the material offered for each day. As suggested above, it is doubtful whether a two year course should be based upon the sand table plan. A daily order of service would improve the text. The print of the text is too small and crowded. Less variety in type and better arrangement of page would add to the attractiveness of the unit.

The subtitle of the unit ("Workland")—"Children's Lesson Quarterly" is a misnomer, as the unit is designed for teachers.

The nature pictures appearing in the quarterlies are unrelated to the text materials.

CHART NO. 4.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Workland. Vol. 23. 6 to 8 year old pupils.

			VERSES
OLD TESTAMENT			844
NEW TESTAMENT			790
OLD TESTAMENT:		NEW TESTAMENT:	
Genesis	322	Matth.	257
II Sam.	197	Luke	206
Psalms	106	Mark	122
Exodus	46	John	114
Ruth	22	I Cor.	19
Jeremiah	22	Rom.	11
Daniel	21	Philemon	10
Numbers	15	Eph.	9
Isaiah	15	James	8
Proverbs	14	II Tim.	5
I Sam.	13	Heb.	5
Leviticus	12	I John	5
Ezekiel	9	Philipp.	4
Deuteronomy	7	Colossians	3
II Chron.	6	I Tim.	3
Job	5	I Peter	3
Ecclesiastes	5	Acts	2
Judges	2	II Cor.	2
I Chron.	2	Jude	1
Hosea	1	Rev.	1
Joel	1		
Haggai	1		

CHART NO. 5.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Workland. Vol. 24. 6 to 8 year old pupils.

	VERSES
OLD TESTAMENT	1118
NEW TESTAMENT	3807

OLD TESTAMENT:

NEW TESTAMENT:

Exodus	502	Luke	1151
Genesis	128	Matth.	975
Leviticus	121	John	879
I Kings	90	Mark	678
II Sam.	63	Acts	20
II Kings	55	II Cor.	18
Job	55	Heb.	11
Joshua	53	Eph.	10
Psalms	51	I Tim.	8
		I Cor.	7
		Col.	7
		Galatians	6
		Philippians	6
		II Peter	6
		Romans	5
		Revelations	5
		II Timothy	4
		James	4
		I Peter	3
		I John	3
		Titus	1

WORKLAND.

Ages: 6-7 Years.

I. Mechanical features.—(1) The type in this unit is too small in a number of the large sections in each lesson. We allow 20 points out of 30 points. (2) The page is crowded. Too much material is placed on one page. We allow 10 points out of 15 points on this feature. (3) The unit has paragraph headings, black faced type for section headings, but a neater page could be presented with more uniformity in type. The organization of the page warrants 7 points out of 10 points. (4) An illustration appears with each lesson, and also a drawing for guidance in sand table work. The sand table drawings for the most part, are crude. Many pictures, however, are from the masters; others of a symbolical nature are less desirable. We allow 13 out of a possible 15 points on this feature. (5) The unit consists of eight quarterlies. Bound annual books would serve better. We allow 20 out of a possible 30 points on this feature. This gives a total of 70 out of 100 points on mechanical features.

II. Literary technique.—(1) There is very little evidence of the dramatic in this work, with no special effort at arranging climaxes or developing points of stress. We allow 40 out of a possible 75 points. (2) While an attempt is made to cast the material in story form, the essential elements of a story are lacking. The narrative style without points of stress is followed. We allow 45 points out of 75 points. Total: 85 out of 150 points for literary technique.

III. Content.—(1) A large section of the lesson is devoted to the "Miracles of the Lord Jesus." Here the emphasis is knowledge. The emphasis of personal religion is slight. We allow 75 out of 150 points on this feature. (2) Very little social emphasis occurs in the unit. It seeks to give Biblical knowledge. The application to the life of the individual serving in society is very

slight. We allow 60 out of 150 points. (3) Very little of the material touches upon the child in his relation to the Church. The Biblical materials prepare him for later acceptance of the Church emphasis in religion. We allow 75 points out of 100 points. Total: 210 out of 400 points.

IV. *Pedagogical provisions to aid the learner.*—"Sunshine," the children's weekly, carries the pupil's aids. (1) A great variety of material is dealt with in the two year unit. This leads to a lack of unification in aims. The aims of the unit lack definiteness. We allow 25 points out of 40. (2) There is no variety of types of lessons. The uniformity of treatment leads to monotony. We allow 20 out of 40 points. (3) Two brief outlines and questions constitute the aids to control study. These should be more extensive and more concrete. We allow 20 out of 40 points. (4) The unit lacks projects, problems, and home assignments that would aid in carrying the lesson into life. We allow 15 out of 40 points. (5) An occasional story provides for the question of experience, but insufficient material is given for this feature of a curriculum. We allow 20 out of 40 points. Total: 100 points out of 200 for pedagogical provisions to aid the learner.

V. *Pedagogical provisions to aid the teacher.*—A page or two of introductory material in each quarterly is all the specific material to guide the teacher in understanding the nature of the entire course and the nature of the pupil. We allow 20 points out of 75 for this feature. (2) Questions, two outlines, and the preliminary conversation and treatment of the story, give the teacher all his helps in this unit. They should be more specific and organized more clearly about conscious aims. We allow 40 out of 75 points.

Total for the entire list of features scored: 525 out of 1000 points.

SCORE CARD EVALUATION.

Unit: Workland.

Age: 6-7 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	70
1. Type	30	20		
2. Attractiveness of page	15	10		
3. Organization of the page	10	7		
4. Pictorial illustrations	15	13		
5. Form and binding	30	20		
II. LITERARY TECHNIQUE			150	85
1. General literary merit	75	40		
2. Appropriateness of style to age of pupils	75	45		
III. CONTENT			400	210
1. Fitness of materials to meet needs centering primarily in the indi- vidual	150	75		
2. Fitness of materials to meet needs centering primarily in society ...	150	60		
3. Fitness of materials to meet needs centering primarily in the Church	100	75		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	100
1. Evidence of the functioning of an aim	40	25		
2. The proper use of various types or forms of lesson organization..	40	20		
3. Provisions for controlling study...	40	20		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	15		
5. Provisions for enriching and ex- panding experience in ways opened up by the lesson but ex- tending beyond it	40	20		
V. PEDAGOGICAL PROVISION TO AID THE TEACHER			150	60
1. Teaching helps involved in the or- ganization of the book as a whole	75	20		
2. Teaching helps involved in the in- dividual lesson	75	40		
TOTAL			1000	525

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Workland. Vol. 23. Ages: 6-7 Years.

	A1	A2	B1	B2	Total	
Highest Score.	30	30	15	25	100	
Score Allowed						COMMENT OR CRITICISM.
No. 1	10	10	12	10	42	Too difficult. Too long.
2	20	10	10	10	50	Concept too difficult. Too long.
3	20	10	10	10	50	Too long. Difficult concept.
4	20	15	5	10	50	Lacks personal appeal. Fact statement.
5	10	10	5	10	35	Mere fact materials. Not functional.
6	15	15	5	10	45	Good appeal. Over-aged.
7	5	10	5	10	30	No functional value. Too long.
8	15	10	10	10	45	Lacks teaching value.
9	15	10	5	10	40	Over-aged. Too long. Impractical.
10	10	10	5	10	35	Negative appeal. Too long.
11	15	10	10	10	45	Good concept but over-aged. Too long.
12	10	10	5	10	35	Over-aged.
13	10	10	5	10	35	Lacks fundamental value. Over-aged.
14	30	25	10	20	85	Good concept. Brief. Can be understood.
15	10	10	5	10	35	Over-aged. Deeply theological.
16	15	10	10	10	45	Over-aged. Divorced from context.
17	5	5	5	5	20	Lacks functional appeal.
18	10	5	5	10	30	No functional value. No religious teaching.
19	15	10	10	10	45	Mere fact statements. Lacks functional aspect.
20	10	10	5	10	35	Lacks religious significance. Mere fact statement.
21	20	20	5	15	60	Simple language. Religious significance.
22	28	25	10	20	83	Religious value. Simple statement.
23	25	25	10	20	80	Good concept. Simple language.
24	28	25	10	20	83	Good message. Simple statement.
25	28	28	10	25	91	Religious value. Within grasp.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Workland. Vol. 23. 6 to 8 year old pupils.

LESSON NO.	REFERENCES	LESSON NO.	REFERENCES
1	John 10:10	13	Luke 7:22
2	Luke 12:21	14	Luke 6:36
3	Psalms 145:15	15	Isa. 53:4
4	Mark 7:37	16	Matt. 26:26
5	Luke 13:13	17	John 19:4
6	Mark 9:23	18	Josh. 24:15
7	John 2:15	19	Rom. 14:9
8	Matt. 13:8	20	S. of Sol. 2:12
9	Matt. 20:4	21	Gen. 1:25
10	Luke 20:15, 16	22	John 1:3
11	Matt. 25:21	23	Psa. 100:3
12	Luke 18:13	24	Matt. 6:26
		25	I Peter 5:7

PICTURELAND.

Ages: 8-9 Years.

"Pictureland" is the title of the quarterly furnished for teachers of pupils eight and nine years of age. This unit consists of eight paper-bound pamphlets. For the service of the pupils there is supplied a weekly paper entitled "Pictureland Weekly," and also a weekly picture card entitled "Sunrays." For the department using this unit there is supplied a large Biblical Picture Chart.

Aims of the unit. The materials of Pictureland are stories from both the New and Old Testaments. The knowledge emphasis seems uppermost. The principle aim seems to be that the children shall grasp Biblical history and stories. Little is said about the concrete application of these in life, although in the specific lesson attempts are made at stating such aims.

"These 'Pictureland' stories have as their distinctive lesson, which you should teach through these early scenes in Bible history, that God began the work of redemption as soon as man had fallen into sin. The whole Old Tes-

tament looks forward to Christ. We must not miss this great evangelical thought, and must especially impress it upon our boys and girls." (Pictureland, Vol. 19:3. Page 157).

This aim is entirely beyond the grasp of the pupils for whom it is intended. It is too theological in its presentation for children of this age-group who need simple Christian truth for every-day conduct.

Typical aims from individual lessons are the following:

"To show that the blessing of salvation which God transferred from Abraham to his son Isaac as a birth-right, was now to be given to Isaac's son, either to Esau the elder, who despised it; or to Jacob the younger, who prized it, yet who failed to await God's will, but did wrong to get it." (Vol. XIX. No. 3. Page 188).

"To realize that our faith must fly hopefully over hopeless wastes of wild waters, and will at last find the olive branch betokening an end to danger." (Vol. XIX. No. 3. Page 178).

"To realize that in all trials we should remain steadfast in the faith, be patient, and trust in God." (Vol. XVIII. No. 4. Page 220).

These aims are all beyond the grasp of pupils eight and nine years of age. They do not cover the needs or capacities of these pupils.

Structure of the text.—"Pictureland" consists of eight pamphlets to cover two years' work. The material is selected with special reference to the Church Year, at least to the extent that the first half year is devoted to New Testament materials, and the second half year is devoted to Old Testament materials.

The unit receives its name from the fact that pictures are stressed in this two year course and the same picture occurs in the four publications of the unit: Pictureland, Pictureland Weekly, Sunrays, and the Biblical Picture Chart.

Structure of the lesson.—The plan of Pictureland includes the following elements in each day's lessons: title; Scripture reference; the picture illustration for the lesson; golden text; paragraph from the children's card;

"Sunrays;" teacher's outline of the story; a sub-title of the day's lesson, which varies from the first title; the story; the conclusion, consisting of the aim, application, and sub-topics under application; the memory work; including Biblical history and answers.

There are no prayers given in the two year unit and very few hymns. This feature should be greatly improved.

The aim of the lesson in this unit is placed as the first item of the conclusion. It would be far better to have the aim stated at the beginning of the lesson.

The memory work is too extensive in each lesson for children of this age-group.

The teacher's outline of the lesson is a commendable feature of this text, but the materials are too voluminous, and hence the outline is rather large.

Subject matter.—"The subject matter consists of a two years' course of standard Bible stories, following each other in order with special reference to the Festivals and the Seasons of the Church Year." (Catalogue, 1923).

The subject matter is entirely Biblical, but not given in the language of the Bible.

Volume XIX, No. 1, announces its message in the following words: "The one truth about which every lesson revolves is a Wonderful Child who is a Wonderful Saviour. Isaiah prophesied: 'His name shall be called Wonderful.'" Then follows a list of thirteen subjects all involving the thought of the wonderful elements in the life and work of Jesus. Many of these are over-aged for this group, as for instance: "This wonderful teaching satisfies the hunger of the soul."

Many of the Old Testament records which have undergone changes in interpretation in recent years even at the hands of conservative scholars, are still treated in the traditional manner. Examples of this are the lessons on "Crossing the Jordan" (Vol. XIX, No. 4, Lesson XLIV), "Elijah Fed by the Ravens" (Vol. XIX, No. 4, Lesson XLVIII).

The materials for the two year units of Pictureland are

derived largely from the narrative materials of the Old Testament and Synoptic Gospels of the New Testament. This is in general in keeping with the best pedagogical science. There could be an advantageous use made of the poetical material of the Old Testament. Of the Old Testament material, Genesis takes first rank. Of the New Testament materials, Luke takes first rank. (See Charts Nos. 6-7, Pages 92, 93).

Memory materials.—Every lesson in Pictureland contains a memory passage. Thirteen books of the Old Testament contribute to the memory passages; of these books Genesis furnishes the most, with the Psalms second. Eleven books of the New Testament supply memory passages, with Matthew, Luke and John making the largest contributions. In the two year period, the New Testament furnishes approximately twenty more memory passages than the Old Testament.

Examples of memory verses more suitable for this age-group are the following: "Glory to God in the Highest, and on earth peace, good will to men." (Luke 2:14): "Honor thy father and thy mother: that thy days be long upon the land which the Lord thy God giveth thee." (Ex. 20:12); "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1).

Memory passages in this unit of less functional value for the children are the following:

"What hast thou done? the voice of thy brother's blood crieth unto men." (Gen. 4:10).

"They change the glory of the uncorruptible God into an image." (Romans 1:23).

Worship materials.—Suitable prayers appear in Wonderland (4-5 years), but no prayers appear in Workland and Pictureland. It would greatly improve the materials if prayers were furnished in all three units.

Volume 18, which covers a year's work, carries hymn materials in connection with only thirteen lessons, and Vol. 19, a year's work, carries hymn materials for only three lessons. This is an insufficient amount of hymn material for a two year period.

The hymns are for the most part over-aged. The

hymns are adult hymns from the Church collections, and are not in language suitable for this age group.

Treatment of materials.—The Biblical narratives are rewritten rather than given Scriptural language. The rewritten material places interpretations upon Scripture materials which are not necessarily involved. Biblical stories are given in the most literal fashion, as for example, the stories of creation and the story of the prophet Elijah, and his care by the ravens. In the latter story it is suggested that the ravens placed the food in Elijah's hand. Such an interpretation is not necessitated by the Scriptural account.

The pictorial illustrations accompanying the lessons are often very anthropomorphic, giving representations of incidents often misleading to children, e. g., the return of the spies with grapes, showing one bunch requiring two men to carry them; the ravens feeding Elijah; the crossing of the Dead Sea; and the three men in the fiery furnace.

Pedagogical provisions to aid the pupil and the teacher.—The only helps for the pupils are those appearing in Pictureland Weekly, and on the Sunrays picture card, and these consist in the Biblical history questions and Sunrays' questions. The answers to all questions are printed following the questions. This allows for no independent thought-effort on the part of the pupil.

For teachers, the quarterly pamphlets give an introductory page or two of suggestions with each issue, covering in general the content of the quarter's lessons; in each lesson treatment, "Thoughts for the teacher; an outline of the story; the aim, application and the questions which are supplied the pupils.

Not sufficient material on the nature of the pupil is given.

The aims are abstract and above the grasp of the pupils. Simple aims should be supplied for the guidance of the teachers. These aims should suggest concrete and human applications of the story truth, rather than metaphysical and theological statements of the story meaning.

Concluding remarks.—The Series could be improved

greatly by two bound one-year units, rather than eight quarterly pamphlets for these ages. Specific aims for the two-year period should be worked out and presented, and the course constructed around these aims. The pictorial illustrations picturing anthropomorphic scenes should be eliminated. More recent interpretations should be placed on many of the stories—interpretations now generally accepted, even by the most conservative scholars.

The lesson should be organized around an aim which is definite, specific, and simple enough to be within the grasp of the pupils.

CHART NO. 6.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Pictureland. Vol. 18. 8 to 9 year old pupils.

			VERSES
OLD TESTAMENT			326
NEW TESTAMENT			261
OLD TESTAMENT:			NEW TESTAMENT
261			
Genesis	110	Mark	65
Exodus	34	John	56
I Samuel	30	Acts	50
I Kings	25	Matth.	45
Esther	24	Luke	38
II Kings	23	Revelations	7
Judges	14		
Daniel	14		
Jeremiah	13		
Nehemiah	12		
II Samuel	10		
Numbers	9		
Job	8		

CHART NO. 7.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Pictureland. Vol. 18. 8 to 9 year old pupils.

	VERSES
OLD TESTAMENT	418
NEW TESTAMENT	334

OLD TESTAMENT:		NEW TESTAMENT:	
Genesis	166	Luke	146
Exodus	110	John	79
Daniel	37	Matth.	68
I Samuel	29	Acts	25
I Kings	29	I Tim.	8
Numbers	17	Mark	7
II Kings	11	Hebrews	1
Jonah	10		
Joshua	8		
Micah	1		

PICTURELAND.

Ages: 8-9 Years.

I. Mechanical features.—(1) This unit carries in certain sections, type that is too small. This is due to the attempt to crowd material into the lesson. We allow 25 points out of 30 points. (2) The variety of type, the smallness of some of the type faces, and the general crowding, detract from the page appearance. We allow 10 out of 15 points. (3) The pages lack black-faced type paragraph headings. Occasionally two pages face each other with little to break the appearance of the page. We allow 8 out of 10 points on this feature. (4) Each lesson carries a pictorial illustration. Most of them

are created for the lesson. Pictures by great masters are lacking. We allow 10 points out of 15 on this feature. (5) This unit appears in eight quarterlies. They are well printed; well bound for pamphlets. The paper is good. Bound annual text-books would be an improvement. We allow 20 points out of 30 on this feature. Total: 73 points out of 100 for mechanical features.

II. Literary technique.—(1) A general narrative style is maintained, with little use of the more effective story form. We allow 50 out of 75 points on this feature. (2) The materials are within the intellectual grasp of the pupils. The quarterly is for the teacher, but the materials are written to be given over to the pupil without much change. The style could be improved by the use of climaxes, stress, and aesthetical appeal. We allow 60 points out of 75 points. Total: 110 points out of a possible 150.

III. Content.—(1) Biblical knowledge emphasis prevails throughout this unit. Little emphasis is placed upon the personal religious life of the child. While this may have been the objective, the materials are not primarily developed to this end. We allow on this point 75 points out of 150. (2) There is even less emphasis upon the child in the home, Church, community, and the larger world, than upon what might be termed his personal religious development. We allow 60 points out of 150 on this feature. (3) The Church and its enterprises are not concretely dealt with in this unit. We allow 40 points out of 100. Total for this feature of content is 175 points out of a possible 400.

IV. Pedagogical provisions to aid the learner.—(1) There is no general aim upon which the entire course is organized. An aim is stated for each lesson. We allow 30 points out of 40 points. (2) A uniform type of lesson is followed throughout the two year course. A variety of type of lessons should be used. We allow 20 points out of a possible 40 points. (3) No provision is made for the effective assignment of lessons. No means for

rewarding home study are found in this unit. We allow 15 points out of 40. (4) No supplementary material dealing with nature or making practical application of the lesson to everyday life. We allow 20 out of 40 points. (5) No hand- or expression-work is suggested in the unit. There are no incidental references to historical characters outside of the Bible or contemporary Christian leaders. We allow 20 points out of 40. Total: 110 points out of 200.

V. *Pedagogical provisions to aid the teacher.*—(1) No maps, charts, or references to outside reading for the teacher are given. No special treatment of the nature of the pupil. We allow 25 out of 75 points. (2) No suggestions for the distribution of emphasis. No extensive suggestions on how to prepare or present the lesson. We allow 50 points out of 75. Total: 75 points out of 150 on pedagogical provisions to aid the teacher.

The total for the unit on all features is 543 out of 1000 points.

SCORE CARD EVALUATION.

Unit: Pictureland.

Ages: 8-9 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	73
1. Type	30	25		
2. Attractiveness of page	15	10		
3. Organizations of the page	10	8		
4. Pictorial illustrations	15	10		
5. Form and binding	30	20		
II. LITERARY TECHNIQUE			150	110
1. General literary merit	75	50		
2. Appropriateness of style to age of pupils	75	60		
III. CONTENT			400	175
1. Fitness of materials to meet needs of centering primarily in the individual	150	75		
2. Fitness of materials to meet needs centering primarily in society ...	150	60		
3. Fitness of materials to meet needs centering primarily in the Church	100	40		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	110
1. Evidence of the functioning of an aim	40	30		
2. The proper use of various types or forms of lesson organization	40	20		
3. Provisions for controlling study...	40	15		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	20		
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	20		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	75
1. Teaching helps involved in the organization of the book as a whole	75	25		
2. Teaching helps involved in the individual lesson	75	50		
TOTAL			1000	543

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Pictureland. Vol. 18.

Ages: 8-9 Years.

	A1	A2	B1	B2	Total	
Highest Score	30	30	15	25	100	
Score Allowed.						COMMENT OR CRITICISM.
No. 1	20	10	7	10	47	Over-aged. Of little interest.
2	25	10	10	10	55	Concept beyond child. Too difficult.
3	25	15	10	15	65	Religious Value. Too long.
4	15	15	5	15	50	Lacks functional value.
5	25	10	5	10	50	Over-aged. Indefinite.
6	10	5	2	10	27	Mere fact statement. Lacks functional value.
7	10	10	4	10	34	Over-aged. Difficult diction.
8	25	20	5	10	60	Functional value. Simple diction.
9	20	15	10	15	60	Fair concept. Difficult form.
10	20	15	5	10	50	Over-aged. Lacks interest for child.
11	28	25	12	25	90	Good concept. Good appeal.
12	15	10	5	10	40	Not functional. Incomplete.
13	20	10	10	10	50	Difficult concept. Lacks interest.
14	25	10	10	15	60	Difficult concept. Complex thought.
15	20	15	5	15	55	Lacks religious value. Incomplete.
16	15	5	2	10	32	Mere fact statement. No literary merit.
17	10	5	2	10	27	Mere narrative statement. Too long.
18	20	10	4	10	44	Over-aged concept. Lacks literary merit.
19	20	15	5	10	50	Beyond child's grasp.
20	20	10	5	10	45	Over-aged.—Difficult language.
21	10	5	4	10	29	Lacks religious value. Too long.
22	10	5	3	10	28	No religious appeal. Difficult.
23	25	20	10	20	75	Good appeal. Slightly over-aged.
24	25	15	10	15	65	Some religious value. Not positive.
25	20	15	5	10	50	Too theological for child. Difficult.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Pictureland. Vol. 18. 8 to 9 year old pupils.

LESSON NO.	REFERENCES.	LESSON NO.	REFERENCES.
1	Matt. 3:2	14	John 11:25
2	John 1:29	15	Luke 19:3
3	Luke 2:14	16	Matt. 26:45
4	Matt. 2:11	17	Luke 22:61-62
5	Matt. 8:19	18	I Cor. 15:3-4
6	John 4:50	19	Rev. 1:18
7	Matt. 9:2	20	John 20:27-28
8	Matt. 9:9	21	Luke 24:51
9	John 5:35	22	Luke 24:49
10	Matt. 15:23	23	Rev. 2:10
11	Mark 10:1	24	Acts 9:6
12	Luke 10:41-42	25	Acts 16:31
13	Mark 10:21		

BIBLE STORY.

Age: 10 Years.

"Bible Story" is the first bound text-book for pupils in the Lutheran Series. It is also issued in quarterly pamphlet form. It is prepared for the use of children ten years of age.

Aims of the Unit.—The object of this unit is stated in the Preface in the following words: "to lay the foundation of Bible knowledge deep and strong. Every element in each scene is to be made precise and clear, and to be imbedded forever in its proper place.

"It is for children just coming out of the Primary Department. It is to give them work and attraction. It is to produce, as a solid result, fifty-two clear and indestructible picture-stories in the mind, together with each story's main teaching, and with some of the Scripture

language in which the most important parts of the story are clothed. The children have heard many of the stories in the Primary Department. But these stories are to them as a dream. Bible Story is to make each an indelible fact."

It will be seen from the above that the knowledge-aim holds sway in this text. The emphasis is placed upon the organization of information and knowledge as such. It is true that in the development of the lesson-material some emphasis is placed on the application of these lessons to life, but there is a dearth of emphasis in the text upon the use of the materials to produce a child Christian—a Christian on the age level for which this text is intended. Religious education cannot be considered as a process of gathering information, but a process by which life is produced and concepts of religion function in life.

The text emphasizes grasping Bible stories, with only incidental emphasis upon developing Christian attitudes and skills in religious living.

Structure of the text.—"Bible Story" contains fifty-two lessons. The text divides equally between lessons from the New Testament which come first in the book, and lessons from the Old Testament. This arrangement follows the general plan to introduce the year's work with New Testament material during the first half of the Church Year. The first lesson is designed to be used on the first Sunday in Advent. The text conforms to the Church Year only in the large outline, with emphasis upon the birth of Jesus at Christmas time, and the resurrection of Jesus at Easter time. Otherwise, there is little evidence of conformity to the Church Year.

Structure of the lesson.—Each lesson follows the general plan: title; pictorial illustrations; Scripture verse descriptive of or applicable to the illustration; questions with printed answers; "what we learn from the lesson;" spelling lesson; and the lesson story.

Printed answers to questions are of little value, and hence the questions should be of such a nature that they can be answered through the child's own thought and study under the guidance of the teacher.

The printed answers to the questions are given in exact Scripture language, and are often brief sections of an entire verse, often in the form of incomplete sentences, and portions of Scripture dissociated from their connection.

It is doubtful whether the "spelling" section has great value as such. Its greater value lies in its definitions and explanations.

If the present form of questions and answers is to be followed, it seems more desirable to place these after the story, rather than before. In this case they form a review of the story as taught.

Subject matter.—The material of this unit is founded upon Biblical matter. Biblical narratives are recast and rewritten.

"The 'Lesson Story' (which is merely to be read and not studied) is not a reproduction of the very text of English Scripture; for the English text, cut up, harmonized and pieced into a small story-section, is often not good translation for the child mind. Consequently, neither the capitalization nor the use of quotations follows Scripture custom." (Preface. Page x).

The Biblical material as used would be classified as quasi-Biblical in the terminology of Crawford.

Although the lessons are evenly divided between the Old and New Testaments, twice as much reference is made to Old Testament sources as to New Testament sources. (See Chart No. 8, Page 105). The book of Genesis and the Synoptic Gospels furnish the greater part of the material in their respective divisions.

There is general agreement among educators that the narratives of the Bible should furnish the materials for this age. It will be seen from Chart No. 8, Page 105, that the narrative sections of the Old Testament contribute largely to this text, and next in rank follow the Synoptic Gospels.

Because of the background material needed to rightly interpret the lessons on "The Burning of Sodom" (Lesson XXXIII), the lesson on "Abraham Offering up Isaac"

(Lesson XXXIV), and "Elijah Calls Down Fire" (Lesson L), Professor A. J. W. Myers, Ph. D., holds these three lessons of the text unsuitable for the age. (The Old Testament in the Sunday School. Page 49).

The general principle to use narrative material for this age is commendable, but not all narratives are equally valuable and some of the more crass materials are used in the text.

Material dealing with missionary ideals, social service projects, and Church enterprises, is lacking in this text.

The volume is embellished with a pictorial illustration for each lesson. For the most part, the pictures are reproductions of famous paintings. There are seven line-cut engravings and two composite drawings. The pictures are well selected, and it is certain that good choices have been made in most cases, both as to artists and subjects.

The line-cut drawings and the composite drawings could be greatly improved. Several of these are crass in their presentation of Biblical truth, and in some cases give a very anthropomorphic conception of God. This is true of the pictures appearing with Lessons 27, 28, and 29, where Deity is represented in human forms.

Memory materials.—A memory verse appears with each lesson with the exception of lesson number twenty-five. There is greater adaptation of the memory material in this unit to the age for which it is designed than in the previous units. Ten books of the Old Testament contribute memory materials, while nine books of the New Testament supply memory verses. From the Old Testament more verses are taken from Genesis than from any other book; and from the New Testament, Luke contributes the greatest number, with Matthew following as a close second.

Among the more suitable memory passages for this age are the following: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11. Lesson 1); "Wist ye not, that I must be about my Father's business." (Luke 2:49. Lesson 5);

"Suffer the little children to come unto Me." (Mark 10:14. Lesson 19).

Less desirable memory passages in this unit are the following: "At thy word I will let down the net." (Luke 5:5. Lesson 9); "Go and do thou likewise." (Luke 10:37. Lesson 16); "Come thou, and all thy house, into the ark." (Gen. 7:1. Lesson 30).

The weakness in these latter verses is that they are not sufficiently complete apart from the context, and have little or no functional value for life.

Worship material.—No hymns, songs, prayers, liturgies, rituals or music appear in this text unit.

In criticizing the text and the Series along the line of worship, music, prayers, and ritual, it must be borne in mind that the Lutheran Church has constantly cared for these matters by means of the Sunday School Hymn Book and through instruction in catechetical classes.

Treatment of materials.—It has already been suggested that the Biblical material at the basis of this text is treated in a rewritten form. The form lacks climaxes and points of emphasis and stress, and the material is given largely in a prosaic narrative style.

"Bible Story" reflects the general characteristic of the entire series: that is, it is largely a text built on the plan of giving Biblical information, and the objectives center about the child grasping the information. For this reason, little can be said about the volume functioning in the life of the individual along the lines of his personal needs. Nor does it emphasize his relation to society and the Church.

The material of the text covers a large portion of Scripture, hence it contains much material which could be adapted to the development of attitudes in the pupil, but since this aim is not clearly held out to teacher or pupil, the material becomes just so much text without much application. The thought of developing attitudes is only indirectly and casually brought out in "What we learn from this lesson," which is part of the plan of each lesson.

Some of the lessons carry too great an amount of Biblical references, such as the lesson for the 23d Sunday, with 177 verses; the lesson for the 24th Sunday, with 211 verses; and lesson for the 25th Sunday, with 190 verses. It is not assumed that a teacher will attempt to cover the content of so many verses, but it would be better if a smaller portion were assigned and an effort put forth to make a specific use of all materials.

There are no suggestions for the use of pageantry, drama, projects, problems, or topics in the development of the lesson.

Pedagogical provisions to aid the pupil and teacher.—The lessons are not organized about an aim, the latter appearing only in "What we learn from this lesson." But since this is not stated as an aim, and does not seem to be clearly held as an aim, the material is not organized about it.

The same lesson type and organization is carried out for the fifty-two lessons. There is very little variety in the presentation of the lesson material. The emphasis, as has been stated, is largely on Biblical knowledge, and content-material rather than functional material.

There is an attempt in the construction of the book to accomplish home work. In each lesson there are ten questions. The answers of the questions are given in exact Scripture language, and "are to be committed to memory at home."

The text lacks greatly in material to provide for carrying over the lessons into daily life. There is no provision for response of the pupil other than reciting the memorized answers to the questions. These are often in disjointed passages of Scripture which, apart from the direct answering of the questions, have no value for experience in the daily life.

There is no provision in the text for an expansive application of the material; no reference to literature other than the Bible.

A special teacher's volume is provided for this unit. It contains all that the pupil's volume contains and "the

teacher's questions on the story," the teacher's questions on the spelling, and the teacher's suggestions for the starting of the pupils on the lesson for the following Sunday.

The text lacks in material which would give the teacher knowledge of the pupil, maps, charts, handwork material, materials for reviews, references for professional reading, additional illustrative material, suggestions for motivating the work, lesson plans, problems or projects, and provisions for training pupils in skills of the religious life, such as prayers and worship factors.

Concluding remarks.—In the light of recent progress in curriculum making in religious education, and in the production of fine text-books, only the most complete revision and improvement would bring "Bible Story" up to these standards. If the text is to remain in the present form it is at least essential that the illustrations be remade, for the present ones are defective from long use. The text material must allow for more original thought on the part of the pupil. The stories need to be recast in order to possess "pull" for the boys and girls of this age. The spelling section could well be omitted. A conscious aim for each lesson should be stated and the general aim of the text should include more than the grasping of Biblical knowledge. Provision should be made for the development of Christian attitudes and skills in Christian living.

CHART NO. 8.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Story. (Scholar.) 10 year old pupils.

VERSES

OLD TESTAMENT	2011
NEW TESTAMENT	986

OLD TESTAMENT:

NEW TESTAMENT:

Genesis	651	Matth.	320
I Kings	429	Luke	302
Exodus	426	John	185
I Sam.	188	Mark	159
Judges	96	Acts	20
II Kings	96		
Joshua	62		
II Samuel	35		
Daniel	23		

BIBLE STORY.

Age: 10 Years.

I. Mechanical features.—(1) Some of the type faces are too small for this age level. The teacher's manual is too crowded. We allow 25 points out of a possible 30 points. (2) Each lesson in the pupil's volume usually appears good. The other two pages present a "black front" owing to too extensive use of black faced type. We allow 12 points out of 15 points. (3) Display is fairly good in this text. Black faced paragraph headings are used. A greater uniformity in type on the first two pages of each lesson would improve the text. We allow 8 points out of 10. (4) There is a pictorial il-

illustration with each lesson. The pictures are reproductions of the works of famous artists. Good selections have been made. The present editions are no doubt printed from old plates and the cuts show use and are streaked. We allow 12 points out of 15 points. (5) This unit is well bound. A darker shade of binding would be preferable. A back title should be added. The word "Scholar" should be attached to the pupil's volume, and the word "Teacher" to the teacher's volume. We allow 28 points out of a possible 30 points. Total: 85 points out of 100 points.

II. Literary Technique.—(1) The style is marked by simplicity but there is no unusual signs of elegance. There is no special arrangement of material in developing climaxes. We allow 40 points out of 75 points. (2) The method of attack is poor, since the story method is not used but only a repetition of the story in didactic fashion. We allow 50 out of 75 points. Total: 90 points out of 150.

III. Content.—The emphasis is upon grasping a fund of information. We allow 25 points out of 150 points. (2) "Bible Story" is for the purpose of giving facts about the Bible content, hence very little material dealing with the needs of the individual and his relation to society appears in the text. We allow 25 out of 150 points. (3) Little direct material on the pupil's relation to the Church appears in the text, but the fundamental Biblical matters and their ramifications lay such a foundation for the superstructure of instruction on the Church that we allow 40 points out of 100. Total: 90 points out of 400 points.

IV. Pedagogical provisions to aid the learner.—(1) The volume is not organized without a definite aim. The lessons are only slightly guided by an aim. We allow 20 points out of 40 on this feature. (2) The same lesson type is carried out for the fifty-two lessons. No variety of treatment prevails. We allow 10 points out of 40. (3) No references for home reading are given. No plan is suggested for rewarding home study. Only ques-

tions appear as guides for the control of study. We allow 10 points out of a possible 40. (4) There is no provision for response of the pupil other than answers to questions, and no suggestions for the application of the lesson in daily life. We allow 10 points out of 40. (5) The text lacks greatly in material from poetry or extra-Biblical sources which would make the text of greater value for the enrichment of the pupil's life. No supplementary material is offered. No use is made of contemporary examples in the Christian world. We allow 5 points out of 10. Total: 55 points out of 200 on pedagogical provisions to aid the learner.

V. *Pedagogical provisions to aid the teacher.*—(1) A special teacher's edition of this text exists. A manual which would not repeat materials already in the scholar's text would be more serviceable. The text lacks maps, charts, music, hand-work material, and review material. We allow 25 out of 75 points. (2) The text lacks material to suggest motivation of the pupil's work in the individual lesson. No projects or problems appear in the lesson treatment. The meagerness of helps on the individual lesson lead us to allow 25 points out of 75. Total: 50 points out of 150.

Total on all features for this unit: 370 out of 1000.

SCORE CARD EVALUATION.

Unit: Bible Story.

Age: 10 Years.

	Highest	Allowed.	Highest	Allowed
I. MECHANICAL FEATURES			100	85
1. Type	30	25		
2. Attractiveness of page	25	12		
3. Organization of the page	10	8		
4. Pictorial illustrations	15	12		
5. Form and binding	30	28		
II. LITERARY TECHNIQUE			150	90
1. General literary merit	75	40		
2. Appropriateness of style to age of pupils	75	50		
III. CONTENT			400	90
1. Fitness of materials to meet needs centering primarily in the individual	150	25		
2. Fitness of materials to meet needs centering primarily in society ...	150	25		
3. Fitness of materials to meet needs centering primarily in the Church	100	40		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	55
1. Evidence of the functioning of an aim	40	20		
2. The proper use of various types or forms of lesson organization...	40	10		
3. Provisions for controlling study ...	40	10		
4. Provisions for insuring functioning of instruction on daily life and conduct of pupils	40	10		
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	5		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	50
1. Teaching helps involved in the organization of the book as a whole	75	25		
2. Teaching helps involved in the individual lesson	75	25		
TOTAL			1000	370

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Bible Story. Age: 10 Years.

	A1	A2	B1	B2	Total	
Highest Score.	30	30	15	25	100	COMMENT OR CRITICISM.
Score Allowed.						
No. 1	25	20	10	20	75	Religious value. Merely a fact statement.
2	10	10	10	15	45	Over-aged. Meaningless.
3	20	15	10	20	65	Lacks functional value. In language suitable to age.
4	10	10	5	15	40	No religious value. Mere fact statement.
5	25	20	10	15	70	Good appeal. Language over-aged.
6	15	10	5	15	45	Incident without appeal. Over-aged appeal.
7	20	20	10	15	65	Good appeal. Slightly difficult.
8	15	10	5	10	40	Lacks functional value. Wording difficult.
9	10	5	5	10	30	No religious value.
10	10	10	5	10	35	Over-aged concept. Difficult language.
11	15	10	8	15	48	Lacks religious appeal. Language difficult.
12	5	5	5	10	25	No functional value. Difficult.
13	10	5	5	15	35	Lacks appeal. Incomplete idea.
14	25	20	10	20	75	Good concept. Somewhat difficult.
15	20	15	10	20	65	Good concept. Difficult for child.
16	5	5	5	10	25	Incomplete idea. No literary merit.
17	15	10	5	10	40	Over-aged concept. Too long.
18	5	5	3	15	28	No religious value for child. Difficult presentation.
19	28	25	12	25	90	Religious value. Within child's grasp.
20	25	10	10	15	60	Over-aged concept. Lacks functional appeal.
21	15	10	5	15	45	Lacks functional appeal. Fact statement.
22	20	10	10	10	50	Over-aged. Brief and simple.
23	20	10	5	10	45	Concept too difficult for child.
24	15	10	5	10	40	Difficult concept.
*						
26	20	5	10	15	50	Good concept. Difficult for child.

*No memory verse for No. 25.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible Story. 10 year old pupils.

LESSON NO.	REFERENCES.	LESSON NO.	REFERENCES.
1	Luke 2:11	14	John 6:35
2	Luke 2:30	15	Matt. 17:5
3	Matt. 2:2	16	Luke 10:37
4	Matt. 2:15	17	Luke 15:21
5	Luke 2:49	18	Luke 16:29
6	Matt. 3:14	19	Mark 10:14
7	Matt. 4:10	20	John 11:25
8	John 2:11	21	Matt. 21:5
9	Luke 5:5	22	Luke 22:42
10	Matt. 8:13	23	Isa. 53:5
11	Matt. 8:27	24	Phil. 2:8
12	Luke 8:52	25	(Lacking)
13	Luke 7:16	26	Acts 2:17

BIBLE READINGS.

Age: 11 Years.

"*Bible Readings*" is designed for children eleven years of age. It was not included in the original plan of the Lutheran Graded Series, but when it was discovered that the text entitled "*Bible History*" was too difficult for this age, "*Bible Readings*" was introduced into the series.

Aims of the text.—The nature of the text is described in the *Preface* as follows: "In this grade, therefore, we present a large additional number of Bible stories and selections, to be read and studied in the very text of Scripture, and as the choicest specimens of literature for youth in the English language." The volume aims to be a book of precepts and contains "a number of Proverbs, Biblical sayings and Biblical admonitions and words of wisdom." The author of the text maintains "The power of proverbs and adages over the common mind is very

great, and if the proverbs known and used are the Word of God itself, the scholar possesses one of the best possible weapons against the assaults of the Evil One."

Structure of the text.—The text contains fifty-two lessons. Twenty-six lessons are devoted to New Testament materials and twenty-six to Old Testament lessons. This arrangement is followed, as in the previous text-book, in order to conform the instruction to the Church Year. The first lesson is designed to be used on the First Sunday in Advent. There is very little evidence of conforming the lessons to the Church Year aside from this general principle of the New Testament material preceding the Old Testament material, and the fact that the text is designed to begin with the opening of the Church Year.

Structure of the lesson.—Each lesson is constructed on the general plan of occupying four pages of the text-book. The order of materials is as follows: a design of the Bible and a design of a scroll; (in the mortice of the former is carried the names of the books of the Bible and other facts which are learned by the pupils each Sunday. The scroll mortice carries each week a treatment of the Church Year and of Biblical facts); questions bearing on the facts stated in the two designs; the lesson story; the memory works; questions on the lesson story; occasionally additional stories with questions; and occasionally a memory hymn with questions bearing upon it.

The structure of the lesson presents too great a variety of materials and these are placed in a confused order, especially in the case of the memory work being placed at the bottom of the page in the midst of the story.

The two mortice designs are rather crude; and their appearance in each lesson for the fifty-two Sundays leads to monotony.

Subject matter.—The material of instruction is entirely Biblical, the exact words of the Bible being used in the lesson treatment. In the entire text, 726 verses from the Old Testament are used, and 598 verses from the New Testament. Among the Old Testament sources

the book of Psalms takes first rank, with a contribution of 105 verses. The book of Kings follows with 102 verses. From the New Testament materials, Matthew makes the largest contribution with 203 verses; Luke following with 109 verses. The materials are distributed among the types of materials as follows: Old Testament narrative, 468 verses; Prophecy, 116; Wisdom, 16; Poetry, 126; Synoptic Gospels, 366; Gospel of John, 63; Acts, 98; Epistles, 57; and Apocalyptic materials, 9 verses.

While the text sets out to be a "precept book," it uses far more narrative material than any other type. Old Testament narrative, the Synoptic Gospels and the Book of Acts furnish the greater part of the content materials, with little from the Psalms, the Wisdom literature and the Prophetical books. A precept book should draw more heavily upon the latter sources. See Charts No. 9, Page 116; No. 15, Page 174).

As desirable as a "precept-book" may be for this age, it would seem to teach precepts through action-stories involving great ideals and heroic action in concrete situations.

The text lacks greatly in the use of suitable extra-Biblical material, which could be used to great advantage with pupils of this age.

Since the Lutheran Church rests so strongly upon instruction of Luther's Catechism as a part of a child's religious education, and the Lutheran Graded Series is supposed to take this into account, it would be expected that this text designed for eleven year old children would carry some catechetical material, for it is at this age that children begin to enter classes in the study of the Catechism.

No material directly designed to cultivate the missionary spirit and lead to the missionary attitude is found in text. Also, suggestions for service activities are lacking.

The text places emphasis upon grasping Biblical knowledge. Little emphasis is placed upon the deeper personal experience and application of the truths; only

meager attention is given to the needs of society; and only slight reference is made to the meaning of the Church and Church membership.

The book contains no pictorial illustrations which could be used to great advantage with children of this age.

Memory materials.—Fifty-eight memory passages are assigned to the fifty-two lessons in the text. Nearly one-half of all the memory passages are from the book of Proverbs. In this respect the text measures up to its ideal to be a "precept-book." The memory material of this text judged in the light of its form and content for pupils of eleven years of age, is about fifty per cent. efficient. Of the 58 memory passages, those best adapted to children of this age-group are from the book of Proverbs. Among the better passages are the following: "My son, hear the instruction of thy father, and forsake not the law of thy mother." (Prov. 1:8); "Ye are my friends if ye do whatsoever I command you." (John 15:14); "Do good to them that hate you." (Matt. 5:24); "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire on his head and the Lord shall reward thee." (Prov. 25:21-22).

In contrast to the above passages are the following less suitable selections: "He that winneth a soul is wise." (Prov. 11:30); "A false balance is an abomination to the Lord; but a just weight is his delight." (Prov. 11:1); "Ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-19); "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (Heb. 11:25).

Worship material.—The text contains eighteen hymns. In the main, they are related to the day's lesson. No music accompanies the hymns, nor is there reference to the place where the music can be found. The emphasis appears to be on the matter of memorizing the hymns, rather than upon their use in the worship of the class or

school at the time of the lesson. It is rather a part of the content of the day's subject matter than a part of the program of worship. The hymns are of a standard grade, but are chiefly hymns for adults. The content is beyond the grasp and comprehension of the child of eleven years. Among the hymns appearing in the text are: "O Sacred Head, now wounded;" "Just as I am without one plea;" "I was a wandering sheep;" and "Jesus, sinners doth receive."

The text contains no prayers, liturgies, or ritual. The last two are probably lacking because these elements are taken care of in the books of worship provided for the Sunday School. The General Council which originated the Lutheran Graded Series, published at various times Sunday School Hymn Books containing orders of worship. However, it is a sad neglect for this text under discussion to be lacking in suitable prayers for children of this age. The prayer life of the child should develop along with the content material of his instruction. The class instruction period affords an opportunity for training in the prayer life, which the general assembly of the Sunday School does not.

Treatment of materials.—As indicated above, the materials of this text are Biblical and are taken verbatim from the Bible text. There is no attempt at re-telling the stories with suitable climaxes and other features to make them appeal to youth.

There is no provision for dramatization, pageantry, problems, projects, or topics for discussion.

Questions are attached to each narrative from the Bible. They are also attached to the hymn materials to be memorized. In most cases the questions call for fact answers, with little provision for original thinking or research.

From Lesson XXXVI, dealing with Deborah and Barak, we select the following questions, typical of those throughout the book: "Who judged Israel at that time? Where did she dwell? What did she say was to be Barak's army? Whom did Deborah promise to deliver

to Barak? At what river? What did Barak ask of Deborah? What did Deborah reply?

These questions allow no place for original thought or study.

No provision is made in the text for activities of any kind, neither those that aim 'to fix the truth in the child's mind,' that "Aim to make the truths register in experience," nor "that seek to express truth in conduct." The text is an information content book.

Pedagogical provisions to aid the pupil and teacher.—There is no manual to accompany the text for the teacher. All pedagogical aids for the pupil and teacher are contained in the text. The aids comprise the questions that accompany each lesson; an outline of the events in the lives of the Old and New Testament Saints, and of the life of Jesus; an outline of the events in the books of the Bible from Genesis to Revelation; and a glossary of difficult words.

There is no treatment of the nature of the pupil for the guidance of the teacher, no maps, charts, or suggestions for supplementary reading.

Concluding remarks.—It will be seen from the above that "Bible Readings" is open to considerable criticism as a suitable text in religious education for children of eleven years of age. Each lesson contains too much material to be treated successfully in one lesson. Too many ideas are presented in each treatment, and the ideas are not always related to a central theme or thought. In many respects the text is over-aged, the materials and the questions being beyond the grasp of the eleven year old child. In some cases the assigned memory work includes a hymn, a large Scripture passage, and a smaller passage. This is too much for the pupil's capacity and the time allowed for the work.

A mere revision of this text would not bring it up to the standards that now prevail in texts for religious education.

CHART NO. 9.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Readings. 11 year old Pupils.

	VERSES
OLD TESTAMENT	726
NEW TESTAMENT	598

OLD TESTAMENT:

NEW TESTAMENT:

Psalms	105	Matthew	203
I Kings	102	Luke	109
Genesis	99	Acts	98
Daniel	53	John	68
Exodus	43	Mark	54
I Samuel	48	I Cor.	16
II Chron.	47	II Tim.	13
Isaiah	37	I Tim.	10
Joshua	34	Revelations	9
II Samuel	33	I John	7
Jonah	25	II Peter	3
Judges	19	Romans	2
Numbers	17	Galatians	2
Job	16	Philippians	2
II Kings	14	I Thess.	2
Proverbs	14		
Deuter.	7		
Eccles.	7		
Obadiah	1		

BIBLE READINGS.

Age: 11 Years.

I. Mechanical features.—(1) The questions are in a type face too small compared with the type of the main body. The contrast is not pleasing. We allow 25 points

out of 30. (2) The attractiveness of the opening page is lessened by the two crude mortices. A great variety of type appear on this opening page. We allow 10 points out of 15 points. (3) No section headings appear in the book. No black face type appears after the first page of each lesson. We allow 8 points out of 10 on this feature. (4) No pictorial illustrations appear in the book. For pupils of this age pictures ought to be supplied. The two designs on the opening page of each lesson are unattractive. We allow 0 on this point. (5) The book is well bound. The side title could be more attractive. A back title should be added. We allow 25 points out of 30. Total: 68 points out of 100 on mechanical features.

II. Literary technique.—(1) The material is taken directly from the Bible and is not rewritten. On the selection of material as to elegance of diction, we allow 40 points out of 75. (2) Narrative material lacking pull and climaxes has been selected. Some of the material selected from the Bible is over-aged for this age group. We allow 40 points out of 75 points. Total: 80 points out of 150 points on literary technique is given.

III. Content.—(1) The text shares with the entire series the general emphasis upon knowledge rather than attitudes. Personal needs of the pupils are not emphasized. We allow 50 points out of 150. (2) No social projects, problems, or complications are emphasized in the text. Only by the teacher's application of certain passages would the social aspect of religion be brought out. We allow 25 points out of 150 points. (3) While the Church Year idea is emphasized in the text, little else bearing upon the Church and its meaning in the life of an individual is emphasized. Nothing bearing upon the enterprises of the Church is discussed in the text. We allow 25 points out of 100. Total: 100 points out of 400.

IV. Pedagogical provisions to aid the learner.—(1) The text aims to emphasize proverbs for daily use. But this aim does not function throughout the text. Historical material supplants didactic. We allow 20 points out

of 40 points. (2) Only one form of lesson organization prevails throughout the text. Biblical materials are given and questions are attached. Little variety is displayed, and no special efforts to develop the interest of the pupil are in evidence. We allow 10 out of 40 points. (3) Questions are the only provisions for controlling or stimulating study. We allow 10 points out of 40. (4) No suggestions are made for concrete applications of the lesson to daily life. Sufficient suggestions are made indirectly to warrant a score of 5 points out of 40. (5) The materials from the Bible and the questions upon this material, cling closely to the immediate facts related. Very little additional material is given to link the instruction with the expanding experience of the pupil. We allow 5 points out of a possible 40 points. Total: 50 points out of 200 points on pedagogical provisions to aid the learner.

V. Pedagogical provisions to aid the teacher.—(1) The only teaching aids available in the helps for the teacher, in addition to the questions in each lesson, are the points brought out in the preface, an outline of the events in the lives of the saints, and of Jesus, an outline of the events in the Old Testament, and a glossary of difficult words. The text is allowed 20 points out of a possible 72 points. (2) For the individual lesson only questions are supplied to guide the teacher. On this feature the text is allowed 25 points out of a possible 75 points. Total: 45 points out of 150 points on pedagogical provisions to aid the teacher.

The text receives on all features 343 points out of a possible 1000 points.

SCORE CARD EVALUATION.

Unit: Bible Readings.

Age: 11 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	80
1. Type	30	25		
2. Attractiveness of page	30	15		
3. Organization of the page	10	8		
4. Pictorial illustrations	15	0		
5. Form and binding	30	25		
II. LITERARY TECHNIQUE			150	80
1. General literary merit	75	40		
2. Appropriateness of style to age of pupils	75	40		
III. CONTENT			400	100
1. Fitness of materials to meet needs centering primarily in the individual	150	50		
2. Fitness of materials to meet needs centering primarily in society... ..	150	25		
3. Fitness of materials to meet needs centering primarily in the Church ..	100	35		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	50
1. Evidence of the functioning of an aim	40	20		
2. The proper use of various types or forms of lesson organization	40	10		
3. Provisions for controlling study ...	40	10		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	5		
5. Provisions for enriching and ex- panding experience in ways opened up by the lesson but extending beyond it	40	5		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	45
1. Teaching helps involved in the or- ganization of the book as a whole. ..	75	20		
2. Teaching helps involved in the indi- vidual lesson	75	25		
Total			1000	343

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Bible Readings. Age: 11 Years.

	A1	A2	B1	B2	Total	
Highest Score. Score Allowed	30	30	15	25	100	COMMENT OR CRITICISM.
No. 1	28	20	12	22	82	Good concept. Slightly over-aged.
2	28	25	12	22	87	Religious value. Slightly difficult.
3	20	15	10	20	65	Concept difficult. Over-aged.
4	25	25	12	20	82	Religious value. Good diction.
5	20	20	12	20	72	Religious meaning. Good diction. Somewhat over-aged.
6	10	10	12	20	52	Concept over-aged.
7	28	28	15	22	93	Good concept. Within reach of pupil.
8	10	5	5	10	30	Negative rather than positive. Low religious appeal.
9	20	15	10	10	55	Good sentiment. Little difficult.
10	15	5	5	10	35	Difficult concept and diction.
11	25	15	10	15	65	Good concept. Simple presentation.
12	20	10	10	10	50	Good concept. Difficult figure.
13	5	5	5	10	25	Negative concept. Low appeal. Too long.
14	20	15	10	15	60	Good appeal. Slightly difficult for this age.
15	20	15	10	15	60	Negative emphasis. Difficult.
16	25	25	10	20	20	Religious value. Positive. Simple.
17	15	10	8	10	43	Negative emphasis. Incomplete.
18	10	5	7	10	32	Too deep theological concept. Too long.
19	15	10	8	10	53	No appeal. Over-aged. Beyond the child.
20	20	15	10	15	60	Somewhat abstract. Too long. (
21	25	10	5	15	50	Good concept. Somewhat difficult for child of this age.
22	28	25	10	20	83	Good religious message. Simple.
23	20	10	10	10	50	Incomplete idea. No appeal.
24	20	10	5	15	50	Over-aged. Wrong emphasis for child.
25	15	10	5	10	40	Good concept. Figurative element difficult.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible Readings. 11 Year Old Pupils.

Lesson No. References.

1	Acts 16:31	14	Mark 8:36
2	Prov. 1:7	15	I John 4:20
3	Prov. 13:15	16	Rev. 2:10
	Num. 32:23	17	II Cor. 5:10
4	Prov. 1:10	18	I Peter 1:18-19
5	Prov. 4:-8	19	Jno. 15:20
	Prov. 10:7	20	I Cor. 6:20
6	Prov. 11:30	21	II Cor. 5:15
7	Prov. 1:8	22	John 15:14
	Prov. 10:1	23	John 10:4
8	Matt. 4:10	24	Ps. 51:3
9	Prov. 16:18	25	Col. 3:1
10	Prov. 11:1		
11	Matt. 6:24		
12	Prov. 24:20		
13	Prov. 1:28		

BIBLE HISTORY.

Age: 12 Years.

"Bible History" was originally prepared for children eleven years of age but when it was found too difficult for these children it was advanced in the course to be the text for children twelve years of age.

Aims of the Unit.—"Bible History" is essentially a reading book. Scholars are now expected to become readers of a series of events in their connections. There is much more for them to do and to think than in the preceding grade. In Bible Story they were taught to note and examine. In Bible History they are to be taught to remember in bulk. They are to carry a whole series of

events in their minds and narrate them." (Catalogue 1915).

One objective of the text is brought out in the statement: "The result will be an insight into the life of Christ and into Bible History in their relations and a connected hold on the train of events, which is not to be expected of scholars brought up on the lesson-leaf system." Preface, Page i).

A purely intellectual aim dominates the text. As stated above, the ideal is to build into the mental furnishings of the child the facts of the life of Christ and the Old Testament narratives.

There is great need to supply the child with the conceptual elements of the Christian religion, but to stop with emphasis upon the intellectual and knowledge aspects of education is faulty.

The aims of such a text ought to further and lay down principles for the development of Christian attitudes and training in the expression of the Christian religion in personal conduct, in response to the demands of society, for preparation for Church membership, and for service to the world through the Church.

Structure of the Text.—The text contains fifty-two lessons. Twenty-six lessons are devoted to New Testament subjects and twenty-six to Old Testament subjects. This follows the general plan of the Series to open every text with New Testament materials which will be used in the season of the Church Year emphasizing the life and work of Jesus.

Structure of the Lesson.—Four pages of the text are devoted to each lesson, which comprises the following sections: the Scripture to be learned; what the catechism teaches; the lesson; an additional story; and summary of events. It would seem more desirable to concentrate upon one story rather than to provide two or three stories for the same day's lesson. Often these separate stories are unrelated.

Subject Matter.—The basic material of this unit like that of the entire series is Biblical, but is not given in

Scriptural language. The material is treated in such a manner as to warrant classifying it as quasi-Biblical.

The material treats of the life of Jesus, the early Christian Church, the missionary journeys of Paul, the early materials of Genesis, the history of Israel, and the messages of the prophets.

More Biblical references are given in this text than in any other of the series. References to 11,141 verses in the Old Testament and to 4,508 verses in the New Testament are made. The book of Genesis is heavily drawn upon, with Exodus ranking second. Eighteen books of the Old Testament supply material, while 9 of the New Testament contribute to the basic materials. From the New Testament the Book of Acts supplies the largest amount of any New Testament book, with Luke, John and Matthew following closely in order.

Almost three times as much Old Testament material as New Testament material is referred to in the same number of lessons.

This disproportion of materials to be used in the same amount of time seems too great. (See Chart No. 10, Page 128).

Of the Old Testament materials the narrative type ranks highest in the list of contributions. Prophecy is the only other type of material coming from the Old Testament. While the Wisdom Literature would be unsuitable for this age, some poetical material, especially from the Psalms, could well be used.

From the New Testament, the Synoptic Gospels and the Book of Acts supply the highest amounts. Considerable material comes from the Apocalyptic literature of the New Testament, which does not seem desirable for this age-group, nor for an historical treatment of the Biblical materials. (See Chart No. 15, Page 174).

The Biblical selections were made without due regard to the capacities, limitations, and needs of this age-group. The text contains plenty of material to acquaint the pupil with the literature of the Bible, but there is little emphasis upon the religious attitudes and concepts to grow out of this material.

No emphasis is given in the treatment of the material to bring about training in the fundamental virtues. No material appears in the text dealing with training in worship, prayer, and ritual.

While the text deals with the history of Paul's missionary journeys, the treatment of the material does not emphasize modern missions and the opportunity to engage in missionary service.

This unit is the only one in the series which contains material taken directly from Luther's Catechism. In view of the fact that this text was intended for eleven year old children and is now the text for twelve year old pupils, this is the desirable place to insert catechetical material if it is to be introduced at any point in the series, for it is the age at which children enter the catechetical classes.

The Catechism of Luther consists of five parts: (1) The Ten Commandments; (2) The Apostles' Creed; (3) The Lord's Prayer; (4) Baptism; (5) The Lord's Supper.

A portion of one of the five parts of the Catechism appears with each lesson.

The treatment of the catechism in this text is open to several criticisms. The material of the catechism is not used in a consecutive order, but is promiscuously distributed throughout the book.

The selections of catechetical material for the fifty-two consecutive lessons are made from the various parts of the Catechism in the following order: 2-2-4-2-4-3-1-1-3-1-2-2-3-3-5-blank-2-2-3-2-2-3-4-1-3-3-2-3 -3-1-1-4-3-3-1-3-1-1-1-3-3-1-3-3-confession-1-3-1-1-3-3.

It would seem that if the catechism is to be treated in this text, it would be treated in a more consistent manner, completing one part of related material at a time.

Only occasionally is there a correlation between the general lesson of the day and the catechetical material assigned for that day.

The entire catechism is not used by this method of distribution throughout the year's work in the text-book.

Art Materials.—A pictorial illustration accompanies lesson. For the most part, these pictures are from the masters. The illustrations are, however, entirely too small to be of much value. They measure, on the average $1\frac{1}{2}$ by $1\frac{1}{2}$ inches. Many of the pictures are indistinguishable in this size.

Memory Materials.—The memory material of this unit is selected from the Scriptures and from the catechism. Each lesson carries a full page (one of the four devoted to the lesson) of memory material. This material is too extensive for the brief time allotted for Sunday School lessons under present conditions. Up to this point in the Series the units have carried only a brief memory verse or part of a verse for each lesson. In this unit, as many as six or seven verses are given for a lesson, in addition to the catechetical material that is to be memorized.

Among the memory passages the 23d Psalm is assigned for the Eleventh Sunday. This is suitable and serviceable for this age of pupil.

Other suitable memory passages are the following: "The Lord is in His holy temple; let all the earth keep silence before Him," (Hab. 2:20) Lesson, Chapter III; "For God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) Lesson, Chapter III; the Beatitudes (Matt. 5:3-9) Lesson, Chapter VI.

A less suitable memory passage is: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:34-39) Lesson, Chapter XIX.

This passage is too difficult, too long, and too remote from the child's life to be of service to a pupil of this age-group.

Worship Material.—No songs, prayers, hymns, rituals, or order of service of any character appear in the text.

Treatment of Materials.—The basic Biblical material for this text is rewritten in narrative form with only a succession of incidents, with no attempt at climaxes, or points of stress and emphasis. The general principles of story-making or story-telling are not followed.

There is no provision for the pupil to express himself through hand-work or projects. No directions are given for the dramatic presentation of any materials or expression in pageantry.

The knowledge emphasis prevails in this text, as in the others of the Series.

Pedagogical Provisions to Aid the Pupil and Teacher.—The only material appearing in the Scholar's volume which can be recognized as a pedagogical aid, is the "Summary of Events" at the close of each lesson. This is in the nature of a device to aid the pupil to organize in his mind the main points of the lesson.

The text lacks in maps and charts which would add greatly to the value and usefulness of the materials.

A teacher's volume accompanies the pupil's volume. This volume has in addition to the material contained in the pupil's volume, a page for each lesson. This page of material is entitled "Teacher's Guide." It consists of suggestions for the approach to be made by the teacher, a series of questions and additional explanations, and then a summary entitled "What we learn" from the chapter studied. This latter consists of four or five main topics as summaries of the thoughts of the lesson.

A prefatory page on "How to teach with this book" offers useful but insufficient suggestions to the teacher in reference to the nature of the text.

Concluding Remarks.—From the standpoint of a textbook designed only to give information, this unit can be criticized in the light of more recent volumes on Biblical History. But a text in religious education should seek to do more than give information; it should be constructed to bring about the development of Christian attitudes and skills in prayer, worship, and Christian service. These latter are lacking in this text. The text is not so constructed that by a mere revision all the desirable features could be included.

Chart No. 10.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible History. 12 year old pupils.

Old Testament Verses
11,141



New Testament 4,508



Old Testament:

Genesis	1533
Exodus	1213
Deuteronomy	959
Leviticus	867
I Kings	815
II Chron.	787
II Kings	676
I Samuel	668
Joshua	655
Numbers	624
I Chron.	518
Judges	471
Nehemiah	406
I Samuel	372
Ezra	280
Daniel	196
Ruth	85
Jeremiah	18

New Testament:

Acts	1027
Luke	934
John	830
Matth.	751
Mark	489
Revelation	404
James	27
I Peter	25
Galatians	21

Bible History.

Age: 12 Years.

I. *Mechanical Features*.—(1) In general the type display is good, but fewer faces on the same page would be an improvement. The type announcing the chapter number (e. g. "Chapter XV") is too small compared with the other title type. We allow 25 out of 30 points on this feature. (2) The attractiveness of the page would be improved by moving the present indented paragraph titles to paragraph headings. The broken block of the paragraph is not as desirable as the solid paragraph. We allow on this point 10 out of 15 points. (3) The lack of uniformity of type in the body of the lesson and the summary of events distracts from its appearance. We allow 8 points out of 10 on this feature. (4) An initial illustration appears with each chapter. Many of these are from the masters. They measure $1\frac{1}{2}$ by $1\frac{1}{2}$ inches. At this size they are too small for practical purposes. Fewer pictures of a larger size would better serve the purpose. We allow 7 points out of 15 points. (5) The book is well bound. It carries both a side and a back title and the two volumes are distinctly marked "Scholar" or "Teacher." We allow 28 points out of 30 points. Total: 78 points out of 100 on the mechanical features.

II. *Literary Technique*.—(1) The material is rewritten Biblical material. Very little originality is shown in arranging climaxes in the material. The style is prosaic. We allow 40 points out of 75. (2) The material is rather over-aged. It is narrative material without stress on any particular points. We allow 40 points out of 75. Total: 80 points out of 150 points.

III. *Content*.—The text aims to give a connected narrative of the content of the Bible. There is little or no organization of the material with a view of meeting the needs of the pupils in daily life. We allow 50 points out of 150 points. (2) No specific directions for applying the material to social needs and problems appear in the

text. Any application along this line would have to be made by the teacher. We allow on this point 25 out of 150 points. (3) No material in the text touches upon Church membership, other than the catechetical features which stress only intellectual comprehension. No enterprises of the Church are presented. We allow on this point 25 out of 100 points. Total: 100 out of 400 points.

IV. *Pedagogical Provisions to Aid the Learner.*—(1) The Biblical-information aim prevails in this text. It is carried out quite well. We allow 30 points out of 40. (2) There is no variety in the type of lesson presentation. No special effort is shown in stress and neglect of various topics. We allow 10 out of 40 points. (3) The only provision for controlling study for the pupil is the "Summary of Events." We allow on this feature 10 points out of 40. (4) No correlation is made between truths and principles taught and every day relationships. No suggestions for activity in applying the lessons, are given. We allow 5 out of 40 points. (5) No incidental references are made to contemporary life in applying the lesson. No hand work is provided. No special enriching information is given. We allow 10 out of 40 points. Total: 65 out of 200 points.

V. *Pedagogical Provisions to Aid the Teacher.*—(1) Two pages of introductory material in the teacher's volume give suggestions for the use of the book. We allow 25 points out of 75 points. (2) The teacher's volume gives a page to each lesson in addition to the helps in the pupil's volume. A summary of the chief points of the lesson is also added. We allow 50 out of 75 points. Total: 75 out of 150 points. On all features of this text we allow 398 out of 1000 points.

SCORE CARD EVALUATION.

Unit: Bible History.

Age: 12 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	78
1. Type	30	25		
2. Attractiveness of page	15	10		
3. Organization of the page	10	8		
4. Pictorial illustrations	15	7		
5. Form and binding	30	28		
II. LITERARY TECHNIQUE			150	80
1. General literary merit	75	40		
2. Appropriateness of style to age of pupils	75	40		
III. CONTENT			400	100
1. Fitness of materials to meet needs centering primarily in the individual	150	50		
2. Fitness of materials to meet needs centering primarily in society....	150	25		
3. Fitness of materials to meet needs centering primarily in the Church	100	25		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	65
1. Evidence of the functioning of an aim	40	30		
2. The proper use of various types or forms of lesson organization	40	10		
3. Provisions for controlling study ...	40	10		
4. Provisions for insuring functioning in daily life and conduct of pupils	40	5		
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	10		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	75
1. Teaching helps involved in the organization of the book as a whole	75	25		
2. Teaching helps involved in the individual lesson	75	50		
TOTAL			1000	398

Unit: Bible History. Age: 12 Years.

EVALUATION OF BIBLICAL MEMORY WORK.

	A1	A2	B1	B2	Total	
Highest Score.	30	30	15	25	100	COMMENT OR CRITICISM.
Score Allowed						
No. 1	25	10	13	5	53	Over-aged. Too long.
2	15	10	10	5	40	Deeply theological. Too long.
3	20	15	10	10	55	Religious appeal. Simple. Not as long as former two.
4	25	10	10	8	53	Religious message, but somewhat difficult. Length better.
5	25	15	10	10	60	Good concepts. Simpler language than previous verses.
6	30	25	15	20	90	Good religious appeal. Simple language. Literary merit.
7	15	10	10	15	50	Figurative. Over-aged. Lack of functional value.
8	20	15	15	15	65	Simple words but selection too long for a memory passage.
9	25	15	14	15	69	Over-aged idea. Figurative symbols.
10	15	10	12	15	52	Figurative but poetical.
11	25	25	15	20	85	Religious appeal. Functional. High literary appeal.
12	15	10	10	15	50	Slightly over-aged. In one verse theologically involved.
13	15	12	10	10	47	Abstract in first verse. Somewhat long.
14	15	10	8	10	43	Incomplete. Figurative. Too long.
15	20	10	10	15	55	Difficult passage. Abstract.
16	15	10	10	15	50	Figurative and abstract. Over-aged. Too lengthy.
17	20	15	10	15	60	Too complex for the child. Too long.
18	15	10	10	8	43	Doctrinal element beyond child.
19	10	8	7	10	35	Abstract and doctrinal. Over-aged.
20	15	8	8	10	41	Figurative, abstract, doctrinal: over-aged.
21	15	10	8	10	43	Beyond grasp of pupil. Complex.
22	20	15	7	20	52	Religious value. Yet difficult and lengthy.
23	10	8	7	15	40	Too complicated for the child of this age.
24	15	7	8	10	40	Good concepts. Too lengthy.
25	10	8	7	8	33	Involved diction. Too lengthy.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible History. 12 Year old Pupils.

LESSON NO.	REFERENCES.	LESSON NO.	REFERENCES.
1	Isa. 9:6	8	Luke 8:5-8
	Micah 5:2		Heb. 4:12
	John 1:14	9	John 6:35
2	Phil. 2:6-11		Matt. 16:16
	Isa. 53:6-7		John 5:68-69
3	Hab. 2:20	10	Ps. 24:7-10
	John 3:16	11	Ps. 23
	John 4:10	12	Matt. 8:20
4	Mark 2:17		Luke 14:11
	John 14:6		Luke 19:10
	Matt. 6:33	13	John 11:25-26
5	Matt. 5:20		Luke 4:18-19
	Matt. 6:6		(Isa. 61:1)
	Matt. 28:19	14	Matt. 25:6, 10, 13
6	Matt. 5:3-9	15	I Cor. 11:23-26
	Matt. 23:37	16	Isa. 52:3-7
7	Rom. 8:16-17	17	Phil. 2:5-8
		18	I Cor. 15:19-23
			John 11:25-26
		19	Rom. 8:34-39
		20	Acts 2:22-24, 33, 36
		21	Luke 21:16-18
		22	Isa. 60:1-3
		23	Eph. 2:19-22
		24	Acts 17:24-28
		25	II Cor. 11:23, 26, 27, 03

BIBLE FACTS AND SCENES.

Age: 13 Years.

"Bible Facts and Scenes" is designed for children thirteen years of age. Originally a Bible Geography was

supplied for this age and the book continues to be published. It was found to be over-aged and "Bible Facts and Scenes" was prepared to take its place. The full title of the text reads: "Bible Facts and Scenes, and Seed Thoughts of Truth."

Aims of the Unit.—The text is intended to be "a simple and easy geography." In describing the transition from "Bible History" to "Bible Facts and Scenes" the Prospectus of the Series for 1923 states: "From the weaving of history, we turn to the explanation of the details and surroundings. The aim is to give the earthly background of the history that has been studied. Compared with "Bible History" the grade is a distinct advance in method." (Page 7).

The preface states that the text was prepared "somewhat after the order of a text-book in the public schools." The author adds, however, "the lessons are not devoid of spiritual and devotional power, for Scripture texts and practical lessons are woven directly into the narrative."

It is readily seen that this text is constructed primarily on lines of the impartation of knowledge and intellectual grasp. No doubt such an aim for a general text-book is legitimate, but when we evaluate this book as a text in religious education for Sunday School use, we maintain the aims of the materials should be far broader than merely a knowledge-aim, and should include emphasis upon character growth and spiritual development.

Structure of the Text.—This text contains fifty-two lessons built around topics dealing with the geography of the Holy Land. While the full title is "Bible Facts and Scenes," this is not used in complete form on page 1, the beginning of the first chapter, but the shorter title, "Bible Scenes," is substituted. This shorter title is carried as the running left-hand page title. It would seem more desirable to use the full title on page 1 and if at all possible throughout the book, or if abbreviated at any place the first element, "Bible Facts" would seem to be the logical choice.

However, the chapters are not confined to geographical

subjects but include purely historical and doctrinal matters, as for example: "King Herod and the ruling classes in the Holy Land;" "The Miracles that Our Lord Performed;" "The Last Week of Our Saviour's Life;" and "The Kings of Egypt." The subjects could, however, be justified on the ground of the full title of the book, "Bible Facts and Scenes."

The New Testament material is presented before the Old Testament material. This, of course, is on the general basis that it shall conform to the Church Year and since the year begins with the Advent season and the facts related to the birth and life of Jesus, the New Testament material should come first. This seems to be a great stretching of the principle to attempt to apply it to a Bible Geography. Again, no specific adaptation of the material is made to the Church, aside from the arrangement of New and Old Testament material.

Structure of the Lesson.—The fifty-two lessons are numbered as chapters in the book. Each chapter carries a specific title. The material of the chapter is divided into brief paragraphs which are numbered. Following the treatment of the material there are questions which are usually of the same number as the paragraphs in the chapter and the questions refer to the corresponding paragraphs.

The paragraphs are numbered without regard to the interrelation of the subjects discussed in each paragraph. Frequently several paragraphs will deal with the same general subject, but the individual paragraphs within the chapter bearing on the same subject are numbered consecutively with paragraphs dealing with unrelated materials, and hence all paragraphs are treated as co-ordinate with every other paragraph.

The general usefulness of the text could be improved by means of black-face type paragraph headings.

Subject Matter.—The material of this text is the geographical, and incidentally the historical material provided by the Bible. This material is organized about topics: the Holy Land; its citizens; its general charac-

teristics; cities and towns; river and lakes; the mountains; the missionary journeys of Paul; and special institutions of Bible times, such as the calendar and the temple.

As suggested above, the material of this text is built upon Bible sources, but there is very little direct reference to these sources. In tabulating the references which are given, it is found that more New Testament passages are quoted or referred to than Old Testament. Next to "In Mother's Arms" it has less direct references to Biblical sources than any other text in the series; or in other words, it has the least direct Biblical references of any text assigned for use in the Church School. (See Chart No. 11, Page 139).

As a text-book in geography, the material is fairly well selected and is given in language suited to the capacity of children of the age for which it is intended.

As a text-book in religious education, keeping in mind the goal as that of the development of Christian personality through knowledge, attitudes, and skills, the text leaves much to be desired.

The material of the text is of such a nature that it does not lend itself to ready application to the religious needs of the individual. There is an attempt, however, to make spiritual application here and there in the text.

In Chapter II, "How Citizens Lived in Our Saviour's Day," we have an example of this combination of historical fact and the attempt at spiritual application, in this paragraph: "One day some publicans came to John the Baptist anxious to escape the judgment of God, and he told them, 'Extort no more money from others than you have a right to take.' (Luke 3:13). Taking more money from others than we have a right is one of the sins of our own time, and we ought to be strictly honest as good Christians, in all our dealings with others." (Page 7).

The above is typical of many such attempts.

The text abounds in illustrations, there being thirty-eight half-tone engravings, and forty-one maps and line

cut engravings. Many of the half-tone engravings and maps are too small for practical purposes.

Memory Material.—No memory material appears in the text. All the previous and all the following texts in the series have memory material. While it may not be desirable to attach memory material to a geographical text-book, the absence of it in this text leaves a gap in the otherwise unified plan of the series and leaves defective the continuous training of the child in memory work.

Worship Materials.—No worship material, such as prayers, songs, hymns, and rituals appear in the text. A text designed to be used in the religious development of a child should contain materials of this nature.

Treatment of the Materials.—The text is an organization of the Biblical materials bearing upon the various topics. They are gathered from distributed sections of the Bible and brought together in unified chapters.

The material is in descriptive and narrative form. Only occasionally is Scripture introduced to substantiate the point made by the author.

Only one lesson type prevails throughout the text—the informational type. The material is not treated in a manner that will carry over into life.

Geography in the public schools is now treated with effectiveness from the problem-project standpoint. This is totally lacking in this text, which was prepared previous to recent development of the newer methods. The problem-project method, however, could well be adapted to Biblical geography.

Pedagogical Provisions to Aid the Pupil and Teacher.—The only pedagogical provisions to aid the pupil in the text are the questions at the close of each chapter, and the accompanying maps in the text. The text could be improved by the addition of chapter outlines to precede the text of the chapter; by references to additional literature; by fuller references to the Bible; by projects to fix the material in the pupil's mind; and by the addition of larger maps.

No material appears in "Bible Facts and Scenes" especially designed to aid the teacher.

While "Bible Geography" has been superceded in the Series by "Bible Facts and Scenes," the former continues to be in print and available for use by teachers. This volume would make an excellent teacher's manual to accompany "Bible Facts and Scenes." The chapter titles of the two books are almost identical. In Bible Geography the teacher will find considerable additional material of great value in teaching "Bible Facts and Scenes."

Concluding Remarks.—The text is an attempt to combine in one book a Biblical Geography and spiritual instruction. It is doubtful whether this can be done successfully. The better plan would be to construct a Bible Geography, pure and simple, with information and knowledge as its objectives.

The present text so thoroughly emphasizes the informational side that it is far better adapted to week-day classes in religious education which stress the informational side rather than for Sunday School which, because of the limited time, and the infrequency of sessions, must necessarily stress the spiritual and devotional aspects of religious education.

CHART NO. 11.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Facts and Scenes. 13 Year Old Pupils.

Old Testament Verses 162
 New Testament Verses 358

Old Testament:

New Testament:

Genesis	49	John	98
Psalms	43	Matt.	70
Isaiah	18	Acts	60
I Kings	17	Mark	50
Deuteron.	11	Luke	48
Jeremiah	7	Hebrews	18
Exodus	5	I Cor.	5
Joshua	3	Galatians	2
Leviticus	2	Revelations	5
Judges	2	Romans	1
Ezekiel	2	II Cor.	1
II Sam.	1		
I Chron.	1		
Song of Sol.	1		

BIBLE FACTS AND SCENES.

Age: 13 Years.

I. *Mechanical Features*.—(1) The type used in this text is of a good size; leading and word spacing good. We allow 28 out of 30 points on this feature. (2) In the main the page presents a pleasing appearance. For better effect, the margins could be a little larger. We allow 12 points out of 15. (3) The page could be greatly improved with black faced type paragraph headings and

section titles. We allow 8 points out of 10. (4) The Book abounds in pictorial illustrations and maps. Many of the engravings and cuts are too small for practical purposes. We allow 10 points out of 15 points. (5) The book is well bound. It has a side and a back title. The addition of the author's name and the publisher's stamp on the back would add to the appearance of the text-book. We allow 28 points out of 30 points. Total: 86 points out of 100.

II. *Literary Technique*.—(1) The language is prosaic. Little effort at climaxes and stress. The material does not lend itself well to other than a formal treatment. We allow 50 points out of 75. (2) The language is fairly well adapted to the needs of the pupil. No special method of attack prevails. We allow 65 points out of 75. Total: 115 points out of 150 points.

III. *Content*.—In the nature of the material there is little opportunity for personal application. Some attempt, however, is made. We allow 50 points out of 150. (2) Even less application of the material is made to the needs of society. The text deals with geographical information and little attempt is made at religious application. We allow 35 points out of 150. (3) The same may be said of the material fitting the needs of the Church. We allow 35 points out of 100. Total: 120 out of 400 points.

IV. *Pedagogical Provisions to Aid the Learner*.—(1) The Biblical-information aim prevails in this text. It meets in large measure the aim of the unit. We allow 35 points out of 40. (2) A uniform treatment prevails throughout the text. It is a formal narrative style relating incidents and facts. One would not expect great variety of treatment in such a text but some improvement could be made to lend variety to the unity. We allow 30 points out of 40. (3) Only questions appear in the text to aid the learner. Projects and problems are lacking. We allow 20 points out of 40. (4) Very little attention is given to moral and religious application of the materials to life. It is doubtful whether this could

be done with such materials. We allow 15 points out of 40. (5) Sufficient incidental information and materials to broaden the pupil's outlook is given to warrant a score of 20 points out of 40 points. Total: 120 points out of 200 points.

V. *Pedagogical Provisions to Aid the Teacher.*—(1) No helps of any kind bearing on the volume as a whole appear in the text. We allow no points on this feature. (2) Questions appear in connection with each chapter. We allow 25 points out of a possible 75 points. Total: 25 out of 150.

Of all features of the score card, the text scores 466 points out of a possible 1000.

SCORE CARD EVALUATION.

	Highest.	Allowed.	Highest.	Allowed
I. MECHANICAL FEATURES			100	86
1. Type	30	28		
2. Attractiveness of page.....	15	12		
3. Organization of the page	15	8		
4. Pictorial illustrations	15	10		
5. Form and binding	30	28		
II. LITERARY TECHNIQUE			150	113
1. General literary merit	75	50		
2. Appropriateness of style as to age of pupils	75	65		
III. CONTENT			400	120
1. Fitness of materials to meet needs centering primarily in the indi- vidual	150	50		
2. Fitness of materials to meet needs centering primarily in society ...	150	35		
3. Fitness of materials to meet needs centering primarily in the Church	100	35		
IV. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			200	120
1. Evidence of the functioning of an aim	40	35		
2. The proper use of various types or forms of lesson organization ...	40	30		
3. Provisions for controlling study ...	40	20		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	15		
5. Provisions for enriching and ex- panding experience in ways opened up by the lesson but extending beyond it	40	20		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	25
1. Teaching helps involved in the or- ganization of the book as a whole	75	0		
2. Teaching helps involved in the in- dividual lesson	75	25		
TOTAL			1000	466

BIBLE BIOGRAPHY.

Age: 14 Years.

"Bible Biography" is designed for pupils fourteen years of age.

Aims of the Unit.—One aim of this unit is expressed in the full title of the text: "Bible Biography, a portrayal of the Characters in Holy Writ."

In the Introduction to the text, the editor of the Series, The Rev. Theodore E. Schmauk, D.D., states: "This year they turn to a study of the characters in God's Book. Character study in which motives and cause of action are seen to be put into execution and to lead to results in conduct, is extremely fascinating at the period of youth, when reasoning powers begin to grow strong, and when the relation between cause and effect is noted with eagerness."

The author, The Rev. J. E. Whitteker, D.D., in the *Preface* expresses an aim in the words: "May the noble lives here sketched incite the young people of our Church to lives equally noble; and may every greivous sin, recorded, teach them to shun sin for its own sake as well as shrink from its awful outcome." (Page 5).

An aim of the text is suggested in the prospectus of the Series for 1915, where it is stated that one object of the volume is "to present the biographies of Scriptural characters, so traced that the principles of cause and effect, whether in the development of good or bad in conduct, are clearly seen." (Page 38).

In general, the aims set forth for this text are commendable. They could be more specific and indicate what traits of character are to be sought in the development of the youth of this age.

Structure of Text.—The text comprises fifty-two chapters; twenty-one are devoted to New Testament materials and thirty-one to Old Testament materials. The text carries a section of "Scripture References," "Bible Geography References," a section of questions for each

chapter; and an "appendix" of "memory work for the scholar."

The volume contains 289 pages, and has many marks of a well constructed book. Because of its size, it would be well to add an index to aid in locating subjects in the text.

In this text, as in the others of the Series, the New Testament materials appear before the Old. It would seem more logical and better from a pedagogical standpoint to present historical characters in the chronological order and hence begin with the Old Testament characters and follow with the New Testament characters.

It would be better if the materials of the three sections, "Scripture References," "Bible Geography References," "Questions," and "Memory work for the Scholars," which appear in the rear of the book, would be distributed by chapter sections throughout the book in connection with the respective chapters. By this plan all reference material and the questions bearing on a chapter would appear with the chapter.

Structure of the Lesson.—The lesson or chapter arrangement includes the title, a brief analysis of the contents, and the chapter proper.

The lesson structure could be improved by a clearer marking of the sections of the chapter; the addition of paragraph headings, and the attaching of the questions now in the rear of the book to the chapter itself.

Subject Matter.—"Bible Biography," as its name indicates, is a study of the characters of Scripture.

"The first chapter of the book depicts the life and mission of John the Baptist. Eight chapters are devoted to the life and ministry of Christ. The life and labors of St. Paul are treated in six chapters. Thirty-one chapters are devoted to Old Testament characters. The Life of Abraham, the man of marvelous faith; the life of the quiet Isaac; the checkered career of Jacob; the charming story of Joseph; the life and character of Moses, the great lawgiver and leader of Israel; of David the shepherd-king; of Elijah the prophet; and of all the rest of the more prominent men and women of Old Testament times

are here portrayed." (Prospectus of the Series, 1915).

The source of the basic material of this text is the Bible and there is no extra-Biblical material used.

By referring to Chart No. 12, page 211, it will be seen that this unit refers to 5181 verses in the Old Testament, and to 2161 verses in the New Testament, or about two and one-half times as many verses in the Old Testament as in the New Testament.

The narrative and prophetic books take first rank among the Old Testament materials, while in the New Testament materials, the Synoptic Gospels, the Book of Acts, and the Gospel of John rank highest.

It is generally conceded among educators that biographical material is commendable for this age of pupils. The Biblical sources used for the basic materials of this unit are the logical ones from which biographical matter can be secured.

The title of the text, "Bible Biography," would necessarily confine the subjects treated in the book to Biblical characters. But it would seem desirable to offer the youth of this age biographical material from the extra-Biblical field. Many of the modern heroes of the faith in the home mission field, the foreign mission field, social service, and in philanthropic movements, and Christian men and women in the affairs of the world would offer suitable subjects for treatment in a course of religious education.

No pictorial illustrations appear in the text. It could be greatly improved by means of the artist's conceptions of Biblical characters.

Memory Materials.—At the close of this text there appears a list of memory passages with assignments for each of the fifty-two lessons. To thirty-two lessons one verse each is assigned: to nineteen lessons, two verses each are assigned; and to one lesson, three verses are assigned. In most cases the memory work seems too extensive, and in many cases the material is too difficult for pupils of this age.

The variety of the sources of the Biblical memory work

is seen in the fact that memory passages are selected from seventeen Old Testament books, and thirteen New Testament books. The seventeen Old Testament books contribute thirty passages, while the thirteen New Testament books contribute twenty-seven passages.

Because of literary charm and functional value, the following memory passages are among the more commendable in this text: "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." (Matt. 5:7, 8, 9. Lesson 5).

"And Ruth said, 'entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.'" (Ruth 1:16-17. Lesson 34).

Among the less desirable memory passages of this text are the following: "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." (Gen. 9:11. Lesson 23).

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. 4:28-29).

These latter passages are too abstract and are lacking in functional value to be suitable for memory work for the youth of fourteen years.

Worship Material.—No prayers, hymns, songs, rituals or other worship materials appear in this text.

Treatment of Materials.—The basic Biblical materials are here treated in the form of an historical or biographical essay. Little attempt is made to create climaxes or to develop points of emphasis. In this text there is little appeal to the imagination of youth. Such an appeal would be a fruitful approach for this age. The material

lacks contact with the every day life of the pupil. The teaching of the fundamental virtues would depend upon the ingenuity of the teacher to draw lessons from the materials and apply them. There is little or no suggestion for the application of the materials in this way.

Pedagogical Provisions to Aid the Pupil and Teacher.

—The only aids for the learner are: topics at the head of each chapter indicating the principal subjects dealt with in the chapter; a list of Bible Geography references, questions on each chapter, and a list of memory verses for each lesson.

The fact that all lesson aids (except the chapter analyses) are in the rear of the book, lessens their appeal, and is not conducive to large use.

The questions for the most part are of a factual nature, and do not raise issues and problems to be thought out by the pupils. They do not stimulate thinking.

Typical questions given in the question list are the following: "Chapter III.—1. How many years had the Book of Prophecy been closed? 2. Who then appeared as a prophet? 3. How was the Triune God openly manifested at Jesus' Baptism? 4. How old was Jesus when he began his ministry? 5. How many forms of the Temptation were there?" (P. 262).

No other aids for the teacher, other than those already mentioned above for the pupils, appear in the text.

Concluding Remarks.—The selection of biographical material for this age-group is commendable. The treatment of the material could be greatly improved in the direction of appealing to the imagination and idealism of pupils. Pictorial illustrations should be added to the text. The memory work lacks functional value in many instances. The material assigned for many of the individual lessons is too extensive; e. g., in one case "The Twelve Minor Prophets" are assigned for one day's study.

CHART NO. 12.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Biography. 14 Year Old Pupils.

Old Testament Verses 5181
 New Testament Verses 2161

Old Testament:

New Testament:

I Sam.	527	Acts	557
Ezekiel	495	Matt.	544
Exodus	440	John	496
I Kings	440	Luke	362
Genesis	413	Mark	153
Numbers	288	Revel.	12
Joshua	259	Galat.	11
Zechar.	211	I Jno.	8
Daniel	200	II Tim.	6
Hosea	196	II Cor.	5
Isaiah	183	Titus	2
Jeremiah	166	Rom.	1
II Kings	158	I Cor.	1
Amos	146	Philip	1
Esther	135	I Pet.	1
II Sam.	120	II Pet.	1
Micah.	105		
Nehemiah	101		
Ruth	85		
Joel	73		
Habbakuk	56		
Malachi	55		
Zepheniah	53		
Jonah	43		
Nahum	47		
Ezra	45		
Haggai	38		
Leviticus	29		
II Chron.	27		
Obadiah	21		
Deuter.	13		
Judges	8		

BIBLE BIOGRAPHY.

Age: 14 Years.

I. *Mechanical Features*.—(1) The type is a satisfactory size for this material and for the age-group for whom it is intended. We allow 28 points out of 30. (2) The margins are good, the print is clear, and there is good spacing. We allow 13 points out of 15. (3) The page lacks section headings, and black face paragraph heads. We allow 8 out of 10 points. (4) No pictorial illustrations appear in the book. Pictures could be added to advantage. We allow 0 on this feature. (5) The book is well bound, and has good side and back titles. The author's name and the publisher's stamp could with effectiveness be added to the back title. We allow 28 out of 30 points. Total: 77 out of 100 points.

II. *Literary Technique*.—The text lacks in "pull" for this age group. The diction is good but somewhat stilted for young people. Occasionally it is "preachy." We allow 50 points out of 75 points. (2) No special method of attack is followed. The materials are in narrative and descriptive form. The vocabulary is within reach of the youth for whom the text is designed. We allow 60 points out of 75. Total: 110 out of 150 points.

III. *Content*.—(1) The biographical material of this text should be valuable to the youth of this age. Much of it is presented in suggestive form, but in the main it could be brightened up, resulting in a better appeal to youth. We allow 50 points out of 150. (2) No special problems, projects, or applications appear in the text. There is considerable basic material suitable for social application but such application to contemporary life is lacking. We allow 40 points out of 150 points. (3) No worship, ritual, or service materials appear in the book. No references are made to Church enterprises as now conceived. We allow 45 out of 100 points. Total: 135 out of 400 points.

IV. *Pedagogical Provisions to Aid the Learner*.—(1)

The aim controlling this text is that the study of the lives of Old and New Testament characters will inspire the pupils to exemplify the good and avoid the evil in these characters. Personal applications are wanting in the text. We allow 25 points out of 40 points. (2) A general essay form of treatment prevails throughout the text. There is little variety in the method which would awaken interest on the part of pupils. We allow 20 points out of 40 points. (3) Questions in the rear of the book, topics at the head of the chapters, Biblical references, and geographical references are the only helps for pupils. We allow 15 out of 40 points on this feature. (4) Occasional applications in the chapters are the only attempts to lay a foundation for the materials to function in life. We allow 15 out of 40 points. (5) Incidental references to materials outside of the book are lacking, although it carries suggestions from the characters studied to be applied in the individual life. The text abounds in literary and Biblical references. We allow 25 out of 40 points. Total: 100 out of 200 points.

V. *Pedagogical Provisions to Aid the Teacher.*—The Introduction and the Preface point out suggestions of value to the teacher. We allow 25 points out of 75. (2) Limited questions, geographical references, Biblical references, and memory work for each lesson lead us to allow 25 out of 75 points. Total: 50 out of 150 points.

The text receives a score of 472 points out of 1000 points.

SCORE CARD EVALUATION.

Unit: Bible Biography.

Age 15 Years.

	Highest Allowed		Highest Allowed
I. MECHANICAL FEATURES		100	77
1. Type	30	28	
2. Attractiveness of page	15	13	
3. Organization of the page	10	8	
4. Pictorial illustrations	15	0	
5. Form and binding	30	28	
II. LITERARY TECHNIQUE		150	110
1. General literary merit	75	50	
2. Appropriateness of style to age of pupils	75	60	
III. CONTENT		400	135
1. Fitness of materials to meet needs centering primarily in the individual	150	50	
2. Fitness of materials to meet needs centering primarily in society	150	40	
3. Fitness of materials to meet needs centering primarily in the Church	100	45	
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER		200	100
1. Evidence of the functioning of an aim	40	25	
2. The proper use of various types or forms of lesson organization	40	20	
3. Provisions for controlling study...	40	15	
4. Provisions for insuring functioning in daily life and contact of pupils	40	15	
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	25	
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER		150	50
1. Teaching helps involved in the organization of the book as a whole	75	25	
2. Teaching helps involved in the individual lesson	75	25	
TOTAL		1000	472

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Bible Biography. Age: 14 Years.*

	A1	A2	B1	B2	Total	
Highest Score	30	30	15	25	100	COMMENT OF CRITICISM.
Allowed Score						
No. 1	15	10	5	10	40	Lacks religious appeal. Difficult language.
2	20	20	10	20	70	Unusual fact statement. Good literary merit.
3	28	28	12	20	88	A standard memory verse. Universally recognized as valuable.
4	20	10	7	15	52	Somewhat abstract for this age. Theological emphasis.
5	30	25	15	20	90	Good religious appeal. Simple language. Literary merit.
6	25	15	10	15	65	Over-aged. Beyond experience of child.
7	20	10	8	15	53	Abstract. Difficult to understand for the child of 14 years.
8	28	25	12	22	87	Brief. Practical. Functional.
9	10	5	7	10	32	Lacks functional value. Over-aged.
10	28	25	12	20	85	Functional. Practical. Concrete.
11	25	15	8	15	63	Religious statement but lacking in functional appeal.
12	20	20	10	15	65	Good sentiment. Slightly abstract.
13	15	10	7	10	42	Mere fact statement. Lacks in functional qualities.
14	25	25	10	20	80	Religious value. Positive. Simple.
15	10	7	8	10	35	Incomplete presentation. Destroys functional value.
16	25	20	12	20	77	Religious value. Appealing.
17	8	5	7	10	32	Mere fact statement. Little religious appeal.
18	28	25	10	20	83	Good religious sentiment. Has functional value for life.
19	20	8	7	15	50	Cumbersome language. Good thought.
20	28	25	10	20	83	Challenging appeal to youth. Good diction.
21	15	10	7	8	40	Involved language. Abstract.
22	10	7	8	10	35	Incapable of functioning in life of child.
23	10	8	7	10	35	No religious appeal or functional significance.
24	12	10	8	10	40	Mere statement of fact with little religious value.
25	10	7	8	10	35	Lacks religious appeal.

*No memory work appears in "Biblical Facts and Scenes." Age: 13 years.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible Biography. 14 Year Old Pupils.

LESSON NO.	REFERENCES.	LESSON NO.	REFERENCES.
1	Luke 1:68-69		Acts 8:20
2	Luke 2:10-11	15	I Cor. 15:23
3	John 3:16-17	16	I Cor. 2:2
4	John 5:24	17	Acts 9:22
5	Matt. 5:7, 8, 9	18	Acts 17:24-28
6	Matt. 11:28-29	19	Acts 20:35
7	John 11:25-26	20	II Tim. 4:7-8
8	Mark 14:38	21	II Cor. 2:14
9	John 20:29	22	Gen. 3:15
10	Gal. 5:22-23		Heb. 11:4
11	Acts 10:34-35	23	Gen. 9:11
12	I John 5:4	24	Gen. 12:2
13	John 13:16		Heb. 11:8
14	Rev. 2:10	25	Heb. 11:17

BIBLE TEACHINGS.

Age: 15 Years.

"Bible Teachings: A Summary View of Christian Doctrine and Christian Character, drawn from the Word of God," is designed for pupils fifteen years of age.

Aims of the Unit.—The author, the Rev. Joseph Stump, D.D., states the purpose of the book in the *Preface* in these words: "This text-book aims to present the doctrinal and practical teachings of the Bible in a form suited to the comprehension of the intelligent youth of our Church.....

"The book presents Christian doctrine and Christian character, as both are drawn from the words of the Bible. It sums up the Biblical teachings concerning divine truth and human life, and presents the principles of the Christian religion both for the guidance of faith and intellect

and for the formation of character. It endeavors to concentrate both the doctrinal and practical strength of God's Word, and to give the substance of dogmatics and ethics in Biblical and popular form, with sufficient comprehensiveness to enable those who use it faithfully 'to give a reason of the hope that is in them,' to train up the youth to an appreciation of the substantial, adequate and life-controlling character of the doctrines of God's Word." (Page iii).

There are two things, we believe, which can be said for this statement of the aim of this unit: (1) the purpose of the text is well stated, specific, concrete, and direct; (2) we believe the aim and purpose of the text are suitable to the age for which it is intended.

Structure of the Text.—The unit comprises fifty-two chapters. The dominating note in the organization of the book is the emphasis upon logical order.

"The order followed is that suggested by the doctrines themselves. The first half, or doctrinal part of the book, will be found to correspond in a general way with the three-fold division of the Apostles' Creed, though a strict adherence to its order has not been found feasible. In the second half, or practical part, which treats of Christian character and life, reference is made at proper points to the corresponding commandment of the Decalogue. (Preface, page iv).

The text carries a table of contents with analyses of the chapters; there are marginal references; paragraph headings in black faced type; in the rear of the book there are questions grouped for use with individual chapters; there is an appendix of "memory work for the scholar;" and an index. Some of these features exist only in this unit of the Series.

The text is well constructed to carry out the aims of the unit. The questions and the memory work which appear at the rear of the book, would better be attached to the corresponding chapters by distribution throughout the text-book.

Structure of the Lesson.—Each chapter or lesson is organized about a topic. The effort is made to develop the

theme logically and make practical applications. By way of illustration of the organization of the chapters, we select two outlines; one from the doctrinal field and one from the practical section:

Chapter I. Concerning God. That God Is. Who and What He Is. How We Know that God Is. Conscience—The Order of the World—The Bible Needed—The Three in One—God a Spirit; Eternal—Unchangeable—Omnipresent — Omniscient — Omnipotent—Holy—Just—All-wise — Merciful — Love Itself—Faithful and True.

Chapter XXXIX. Character. What Character Is—The Ideal of Character—Foundation of Character—The Formation of Character—Habits—Conscientiousness and Moral Courage—Conscience—Always to be Obeyed—An Enlightened Conscience Needed—Perfection—Our Friends and Companions—What We Read.

The lesson structure could be improved by attaching an outline to it, if only to repeat the outline which now appears in the table of contents. Questions, problems, and "applications" would greatly improve the value of the chapters.

Subject-matter.—The materials of the text are founded upon the Bible. This material falls into two groups: the doctrinal or theological, and the ethical or practical. All the subject-matter in this unit can be grouped about these two fundamental concepts.

The theological or doctrinal section deals with such topics as: God, Jesus, The Holy Spirit, Faith and Salvation.

The ethical or practical section deals with themes of this nature: The Holy Life, Humility, Thankfulness, Trust, Prayer, Self-control, and Service.

In the main, the subject-matter meets the aims of the text. It could be improved by the introduction of material bearing upon "The Church in action," with con-

crete material showing the present activities of the Church.

Taking the marginal references as the basic Biblical sources, we find that this text is founded more largely upon the New Testament than upon the Old Testament. More than four times as much New Testament material is referred to as Old Testament content. This proportion would be expected in view of the relation of the Church to the New Testament. More books of the Bible contribute to the basic material of this text than any other in the series except "Bible Outlines." (See Chart No. 13, Page 158).

No pictorial illustrations appear in the text. One would not expect many in a text of this nature. The text could, however, be brightened up with a few from the masters in art, illustrating the life of Jesus, the Lord's Supper, and pictures depicting the Christian virtues dealt with in the text.

Memory Materials.—In the rear of the volume appears an appendix with memory work for the scholar. A selection for each chapter is given. The memory work averages two Scripture verses per lesson.

The memory work offered is of a high grade, both in form and functional value. It is almost impossible to locate any passage unsuitable for this age.

We select the following as typical of the general good selections made for this unit:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5:16. Lesson 18). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. 1:17. Lesson 30). "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." (Ps. 32:11. Lesson 38).

Worship Materials.—No worship material, such as prayers, songs, hymns or rituals appear in the text. These features could be taken care of by the Sunday School Hymn Book.

Treatment of Materials.—The basic Biblical materials are treated in topical essay form. The aim is to give the meaning of religious concepts and ideas, and to explain the views of the Church, and the demands of Christianity upon the conduct of the individual. The text is primarily of an explanatory nature. It is the only method that could successfully be used for the purpose of the text.

Pedagogical Provisions to Aid the Pupil and the Teacher.—The only pedagogical aids in the text for the help of the pupil and the teacher are the marginal references on each page and the questions on each chapter of the text, which appear in bulk in the rear of the book. The text could be improved with reference to treatments of Christian doctrine and to Bible dictionaries and commentaries. Problems and projects could be added to the text which would provoke thought and activity.

Concluding Remarks.—"Bible Teachings" is in many respects the most satisfactory unit in the Series. The aims for the unit are stated precisely and these aims are in a large degree accomplished. In minor details the text could be improved with more suggestions for original study and application.

CHART NO. 13.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Teachings. 15 Year Old Pupils.

Old Testament Verses 777

New Testament Verses 3002

Old Testament:

New Testament:

Genesis	163	Matt.	737
Psalms	144	Luke	356
Isaiah	71	John	334
Job	63	Rom.	274
Daniel	59	Acts	253
Proverbs	53	I Cor.	164
Leviticus	47	Heb.	134
Exodus	46	Eph.	112
II Sam.	33	Gal.	71
Deuter.	24	II Cor.	61
Eccles.	11	Rev.	60
II Kings	9	Mark	59
Jer.	9	I Pet.	55
Ezek.	6	Col.	46
Amos	5	James	45
Hab.	4	I Jno.	45
Zech.	4	I Tim.	40
Numbers	4	Philip.	37
I Sam.	4	II Pet.	35
Iam.	3	II Tim.	32
II Chron.	2	I Thess.	18
Jonah	2	Titus	14
Micah.	2	II Thess.	9
Mal.	2	Phile.	7
Judges	1	Jude	3
I Kings	1	II Jno.	1
I Chron.	1		
Joshua	1		
Ezra	1		
Neh.	1		
Joel			

BIBLE TEACHINGS.

Age: 15 Years.

I. *Mechanical Features*.—(1) The type in this text is well chosen. The leading and word spacing is very good. We allow 29 points out of 30. (2) The margins are good, the print is clear and the spacing is ample. We allow 14 points out of a possible 15. (3) The page is well organized with short paragraphs and black-face type heads for the paragraphs. We allow 9 points out of 10. (4) No pictorial illustrations appear in the book. We allow 0 on this feature. (5) The book is well-bound and has good side and back titles. The author's name and the publisher's stamp on the back title would add to the appearance of the book. We allow 28 points out of 30 on this feature. Total: 80 points out of a possible 100 points.

II. *Literary Technique*.—(1) The general effect of the literary effort in this text is good. The diction is pleasing. We allow 70 points out of 75. (2) The style is appropriate for pupils of this age group. The treatment is somewhat formal but not more so than the materials warrant. We allow 70 points out of 75 points. Total: 140 out of 150 points on the literary technique.

III. *Content*.—(1) The book is designed to give inspiration for Christian living. The first half of the volume is theological, while the second is ethical and practical. We allow 125 points out of 150 points. (2) Social obligations are dealt with, but not with the same emphasis as the personal problems. Social duties are pointed out. Seventy-five points out of 150 are allowed on this feature. (3) The function of the Church is defined. The Church is exalted and membership is stressed. We allow 80 points out of 100. Total: 280 out of 400 points are allowed.

IV. *Pedagogical Provisions to Aid the Learner*.—(1) The author has a definite aim for his text and carries it out to an unusually satisfactory development. We allow 35 points out of 40. (2) The lessons are built on a uni-

form plan, but this would be expected in a text of this nature. We allow 30 points out of 40 points. (3) The text lacks problems, projects, reference work, home assignments, and topics for discussion. We allow 15 points out of 40 on this feature. (4) While the text stresses personal and social applications of the Christian message, it lacks in concrete suggestions for carrying them over into life. We allow 15 points out of 40 on this feature. (5) The text opens up many subjects in the treatment of the various topics, and under a skillful teacher ought to awaken interest in many lines. We allow 30 points out of 40 on this feature. Total: 125 out of 200 points.

V. *Pedagogical Provisions to Aid the Teacher.*—(1) The preface outlines the purpose of the text. The helps for pupils mentioned above are also available for the teacher. We allow on this feature 25 points out of 75. (2) Questions, memory verses, and marginal references aid the teacher in presenting the material. We allow 25 out of 75 points on this feature. Total: 50 out of 150 points.

The text receives on all features a score of 675 points out of 1000 points.

SCORE CARD EVALUATION.

Unit: Bible Teachings.

Age: 15 Years.

		Highest Allowed	Highest Allowed
I. MECHANICAL FEATURES		100	80
1. Type	 30	29	
2. Attractiveness of page	 15	14	
3. Organization of the page	 10	9	
4. Pictorial illustrations	 15	0	
5. Form and binding	 30	28	
II. LITERARY TECHNIQUE		150	140
1. General literary merit	 75	70	
2. Appropriateness of style to age of pupils	 75	70	
III. CONTENT		400	280
1. Fitness of materials to meet needs centering primarily in the individual	 150	125	
2. Fitness of materials to meet needs centering primarily in society	 150	75	
3. Fitness of materials to meet needs centering primarily in the Church	 100	80	
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER		200	125
1. Evidence of the functioning of an aim	 40	35	
2. The proper use of various types or forms of lesson organization	 40	30	
3. Provisions for controlling study	 40	15	
4. Provisions for insuring functioning in daily life and conduct of pupils	 40	15	
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	 40	30	
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER		150	50
1. Teaching helps involved in the organization of the book as a whole	 75	25	
2. Teaching helps involved in the individual lessons	 75	25	
TOTAL		1000	675

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Bible Teachers.

Age: 15 Years.

	A1	A2	B1	B2	Total	
Highest Score	30	30	15	25	100	COMMENT AND CRITICISM.
Score Allowed.						
No. 1	25	20	10	15	70	Good concepts. Somewhat long. Two diverse ideas.
2	25	20	10	10	65	Strong sentiment. Literary value below No. 1.
3	25	25	10	12	72	Religious idealism. Somewhat complex in form.
4	28	28	15	25	96	High religious value. Functional. High literary merit.
5	25	25	10	20	80	Negative emphasis. Good form.
6	28	25	12	20	85	High religious value.: Universally agreed upon as serviceable.
7	28	25	12	20	85	First portion of great value. Second verse complex.
8	25	20	12	15	72	First verse merely fact statement. Second verse functional.
9	15	15	10	10	50	Fact statement. Lacks in functional value.
10	10	8	7	10	35	Deeply theological. Lacks functional value. Complex form.
11	20	15	10	15	60	Fact statement. Lacks functional value. Complex statement.
12	25	15	10	20	70	Difficult concept. Complex form.
13	25	20	10	15	70	Good concept. Involved expression.
14	20	15	10	20	65	Somewhat theological in message. Complicated sentence form.
15	20	20	10	20	70	Good religious value. Complex in statement.
16	15	15	7	15	52	Negative message. Difficult in content and form.
17	20	20	10	15	65	Good religious thought but complicated form.
18	28	25	12	25	90	Good religious message. Good literary form.
19	28	25	12	15	80	Concept valuable. Figure of speech limited in appeal.
20	15	10	7	10	42	Deep religious or theological meaning. Form difficult.
21	20	15	7	10	52	First verse mere fact statement. Involved sentence in second.
22	25	20	12	20	77	Particularized message. Limited in appeal and application.
23	15	15	8	10	48	Difficult theological concept. Involved literary form.
24	20	15	10	15	60	Negative emphasis in thought. Good literary form.
25	15	8	10	20	53	Mere fact statement. Lacks functional value.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible Teachings. 15 Year Old Pupils.

LESSON NO.	REFERENCE.	LESSON NO.	REFERENCE.
1	Ps. 104:2	12	I Cor. 15:55-57
	John 4:24	13	Phil. 2:9-11
2	Ps. 90:2	14	John 14:26
	I Peter 5:7	15	Ps. 51:3, 4
3	Ps. 8:4-5	16	John 3:18
4	Matt. 22:37, 39	17	Eph. 2:8, 9
5	Gal. 6:7		Rom. 5:1
	Jas. 1:7	18	Matt. 5:16
6	John 3:16	19	Eph. 6:11, 13
	Isa. 53:5, 6	20	II Tim. 2:19
7	John 3:16	21	II Peter 1:21
	Heb. 9:28		Heb. 4:12
8	Matt. 8:27	22	Matt. 28:19
	Rom. 8:28	23	I Cor. 11:28, 29
9	John 1:18	24	Ps. 90:10
10	Heb. 1:3	25	Matt. 24:14
11	Heb. 4:15		

BIBLE OUTLINES

Age: 16 Years.

"Bible Outlines" is the last text-book in the present authorized Lutheran Graded Series and is designed for pupils sixteen years of age. Originally "Bible Literature" was prepared for this age, but was found too difficult for the pupil and has been supplanted by "Bible Outlines."

Aims of the Unit.—"Bible Outlines," according to the Introduction by the Editor of the Series, is a practical guide to such a study of the Bible by books as can be made in the fifty-two Sundays of the year and provides the scholar and teacher with definite directions and material for preparation and recitation.

"This text-book does not supplant the Bible. It must be used as a companion to the Bible, and not independently of it."

In the "Catalogue of the Lutheran Graded Apparatus" (1915) the purpose of this unit is further explained in the words: "In Bible Outlines, a bird's-eye view of the external form of the Bible is given. It takes up each book of the Bible and devotes one chapter to each of the more important books. It acquaints the scholar with its forms, its contents, its peculiarities of style, its leading thought, and its authorship. A survey of the contents of each book is given, thus preparing the scholar to enter, in the Senior Department, upon the delightful study of detached portions of Scripture text, a study which heretofore constituted the sole matter for training and developing the Sunday School scholar."

Such objectives for a text in a course of religious education seem legitimate. A knowledge of the Bible as a working tool is essential for the proper use and teaching of the Bible. This text aims to furnish that preparation.

Structure of the Text.—The text contains fifty-two chapters; one introductory chapter dealing with the Bible in general; twenty chapters devoted to the books of the New Testament; and thirty-one chapters concerning the books of the Old Testament. The New Testament material precedes the Old Testament treatments, in conformity to the principle of the Church Year, and the method adopted in other texts of the Series.

It seems very doubtful whether the principle of the Church Year can be forced upon all types of study and approaches to religious education. If the units of the series were built around attitudes, responses in life, and in meeting the needs of the individual in his personal life, his relations to society and to the Church, it is conceivable that the Church Year emphasis might be used in such an approach.

But in this text we have an attempt at a literary approach to the Bible and it would seem more desirable to study this literature in historical sequence, taking up for

discussion the Old Testament material first and then the New.

Again, the adaptation of the New Testament material to the Church Year system is negligible and hence the purpose designed in the method of offering the New before the Old Testament materials is without much consequence.

Structure of the Lesson.—The general make-up of each chapter consists of the following sections: subjects to be investigated; the author of the particular book of the Bible under discussion; the teaching of the book; the contents of the book; Scripture to be committed; Scripture to be read at home; and Scripture to be read in the class. Slight variations of this outline exist, especially where more than one book of the Bible is treated in a day's lesson.

In conformity with the title of the text, the lessons are chiefly outlines.

The chief objection to the lesson as now constructed is that they cover too large a field for one day's work. Both the Book of Psalms and Isaiah are divided to occupy two days lessons each. Thirty-two chapters of the text deal with one book of the Bible each; fourteen chapters deal with two books of the Bible each; while one chapter discusses four books of the Bible, but it must be added that these are among the smaller books.

The amount of work attempted is too great for fifty-two Sunday School sessions.

Subject-matter.—Only a small portion of this text can be termed subject-matter. As already pointed out, it is a compilation of outlines. Some subject-matter is presented in connection with the topics of the authors and purpose of the various books of the Bible. This material is of the briefest character.

Every book in the Bible is drawn upon in the references in this text. More than twice as much Old Testament material is referred to as New Testament material. Daniel, Isaiah, and the Psalms rank highest in the list of Old Testament references, and Matthew, John, The Acts, I Corinthians and Luke rank highest in the New Testa-

ment list. Genesis and Exodus which rank high in all previous units, in this unit rank very low. Why Daniel receives as much attention in the reference material in this text can be attributed only to a haphazard method in the compilation of references. (See Chart No. 14, page 168).

Since all books of the Bible are touched upon in this text, all types of Biblical literature are considered. This is true of only three other texts in the series: Workland, Vol. 23; Bible Readings, and Bible Teachings. (See Chart No. 15, page 174).

No pictorial illustrations appear in this book. Such a text could be embellished with illustrations of Biblical manuscripts and designs illustrating features of the arrangement of the Bible. Pictures of historical or geographical situations related to the production of the Bible would greatly add to the interest of the text.

Memory Materials.—Memory materials are provided in every lesson of this unit with the exception of the first, which is an introductory lesson dealing with the Bible as a whole. In the chapters that follow the memory assignment is selected from the book of the Bible with which the chapter deals. In general, two to five verses are assigned as the memory material of the lesson, but four lessons assign six verses, while one lesson carries an assignment of eleven verses.

Every book of the Bible is referred to in this text, and since the memory passages follow this order, nearly all books contribute to the memory work.

In view of the limited amount of time assigned the Sunday School period, and the little attention given to study at home, the memory passages are far too extensive for practical use.

The Sunday School period could not allow sufficient time for a fair consideration of the memory passages—in the explanation of their meaning nor in hearing the pupils recite the same.

Worship Materials.—No worship materials such as prayers, songs, hymns, and rituals, appear in the text. It would not be expected that all these materials appear in

a text of the character of "Bible Outlines." The Sunday School Hymn Book supplies worship materials.

Treatment of the Materials.—Here it is only necessary to repeat that the text is in the main, a compilation of outlines. The book is a guide for reading the Scriptures, with little material in the way of introducing the students to the content of the books of the Bible.

A series of questions appear with each chapter. For the most part, these are fact questions with printed answers in some cases. This feature is not desirable. A valuable addition to the text as it now stands would be to give some treatment to the historical background and origin of the books of the Bible. Only by such a background can the student appreciate the literature of the Bible. Through the method adopted in this text, the Bible stands out and apart from all its historical associations and antecedents. Something concerning the method of writing and preserving the Scripture could well be included in such a volume. Nothing of the modern historical approach to the Bible is reflected in the text. "How we got our Bible" would prove a valuable additional treatment in this unit.

Pedagogical Provisions to Aid the Pupil and the Teacher.—"Bible Outlines" is an 'aid' to the study of the Bible. In itself it is a compilation of suggestions for the study of another book. Because of its nature, one would hardly seek aids in it, to assist in handling the book itself. Questions are supplied with each chapter. In some cases printed answers are supplied with these questions. The entire text could be much more extensive and could include more illuminating material.

There is no teacher's manual nor any matter for the teacher additional to that supplied for the pupil. The teacher's aids could well include maps, diagrams, references to other works on the "Introduction to the Bible."

Concluding Remarks.—The text is assigned for one year's use. It could be taught more successfully if it were extended over a two year period.

The present text could be greatly improved by the introduction of concrete suggestions on the developmental growth and history of the Bible.

CHART NO. 14.

BIBLICAL SOURCES OF LESSONS IN THE LUTHERAN GRADED SERIES.

Unit: Bible Outlines. 16 Year Old Pupils.

Old Testament	Verses 2757
New Testament	Verses 1369

Old Testament:

Daniel	229	Haggai	22
Isaiah	217	Micah	16
Psalms	162	Obadiah	14
I Kings	142	Song of Sol.	13
I Sam.	136	Lamentations	12
Proverbs	124	Zephaniah	12
II Kings	124	New Testament:	
Job	120	Matt.	201
II Sam.	107	John	158
Numbers	106	Acts	120
Ezekiel	94	I Cor.	111
Nehemiah	91	Luke	101
Exodus	87	Rev.	67
Jeremiah	80	Col.	54
Ezra	78	Eph.	53
Genesis	72	Philip	51
Deuter.	70	II Cor.	49
I Chron.	60	I Jno.	49
Leviticus	58	Rom.	46
Judges	54	Gal.	38
Jonah	48	Thess. I	36
Ruth	45	I Peter	34
Amos	43	Heb.	33
II Chron.	42	Mark	32
Eccles.	35	I Tim.	32
Habbakuk	34	II Tim.	28
Zechariah	34	James	28
Hosea	32	Phile.	13
Joshua	31	II Pet.	12
Esther	31	Titus	10
Joel	30	II Thess.	8
Malachi	28	II Jno.	2
Nahum	24	Jude	2
		III Jno.	1

BIBLE OUTLINES.

Age: 16 Years.

I. *Mechanical Features*.—(1) The type in this text is well selected. The word spacing and the leading is good. We allow 28 points out of 30 points. (2) With good margins, clear print, and good arrangement, the page presents a pleasing effect. We allow 13 points out of 15 points. (3) Section headings, black-face paragraph headings, and italics, warrant this feature to receive 9 points out of a possible 10 points. (4) No pictorial illustrations appear in the book, and yet several could be used effectively even in a book of this character. We allow 0 points on this feature. (5) The book is well bound, and has a fine side and back title. The author's name and the publisher's stamp, however, would lend dignity to the back title. We allow 28 points out of 30 on this feature. Total: 78 points out of 100 points.

II. *Literary Technique*.—(1) The book is mainly an outline to guide study, hence it can not carry much body material. What appears in the text warrants us to allow 50 points out of 75 points. (2) In carrying out the details of the score-card, this feature requires a score; however, it is difficult to evaluate the material by all these categories. The vocabulary is within reach of the pupils of this age. We allow 50 points out of a possible 75 points. Total: 100 out of 150.

III. *Content*.—(1) The text is an "introduction to the Bible." Personal religion receives very little emphasis. We allow on this feature 25 out of 150. (2) Less emphasis on social application of religion appears, than upon the personal aspects. We allow 25 points out of 150 points. (3) No emphasis is placed upon Church elements in this text, other than that which appears in the letters of Paul and the Book of Revelation. We allow 15 out of 100 on this feature. Total: 65 points out of 400.

IV. *Pedagogical Provisions to Aid the Learner*.—(1) The aim of the text is to serve as a guide to the study

of the books of the Bible. This aim is carried throughout the text and functions well. We allow 35 points out of 40 points. (2) The same type of treatment appears throughout the text. While little variety could be expected in the nature of the case, some advance could be made upon the present materials. We allow 25 points out of 40 points. (3) The questions and outlines warrant us to allow 20 points out of 40 on this feature. (4) The text does not lend itself to emphasis upon conduct and religion in daily life. It probably accomplishes this as well as could be expected of a text of this nature. But in comparing this with other texts in the series, we are compelled to allow only 10 points out of a possible 40 points. (5) Here the same general conditions prevail, and we allow 15 points out of 40 points. Total: 105 out of 200 points.

5. *Pedagogical Provisions to Aid the Teacher.*—(1) The introduction to the text points out some suggestions as to its nature. The meagerness of helps on the book as a whole, leads us to allow only 10 points out of 75 points. (2) The lessons in themselves are outlines, allowing opportunity for additional helps on the outlines which in themselves are "helps" to the study of the Bible. On this feature we allow 20 points out of 75 points. Total: 30 points out of 150 points.

On all features the book receives 378 points out of 1000 points.

SCORE CARD EVALUATION.

Unit: Bible Outlines.

Age: 16 Years.

	Highest.	Allowed.	Highest.	Allowed.
I. MECHANICAL FEATURES			100	78
1. Type	30	28		
2. Attractiveness of page	15	13		
3. Organization of the page	10	9		
4. Pictorial illustrations	15	0		
5. Form and binding	30	28		
II. LITERARY TECHNIQUE			150	100
1. General literary merit	75	50		
2. Appropriateness of style to age of pupils	75	50		
III. CONTENT			400	65
1. Fitness of materials to meet needs centering primarily in the individual	150	25		
2. Fitness of materials to meet needs centering primarily in society ...	150	25		
3. Fitness of materials to meet needs centering primarily in the Church	100	15		
IV. PEDAGOGICAL PROVISIONS TO AID THE LEARNER			200	105
1. Evidence of the functioning of an aim	40	35		
2. The proper use of various types or forms of lesson organization	40	25		
3. Provisions for controlling study ...	40	20		
4. Provisions for insuring functioning of instruction in daily life and conduct of pupils	40	10		
5. Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it	40	15		
V. PEDAGOGICAL PROVISIONS TO AID THE TEACHER			150	30
1. Teaching helps involved in the organization of the book as a whole	75	10		
2. Teaching helps involved in the individual lessons	75	20		
TOTAL			1000	378

EVALUATION OF BIBLICAL MEMORY WORK.

Unit: Bible Outlines. Age: 16 Years.

	A1	A2	B1	B2	Total	
Highest Score. Score Allowed. No. 1	30	30	15	25	100	COMMENT AND CRITICISM.
2	15	10	7	10	42	No memory verses given.
3	25	25	12	20	82	Good concepts but too extensive. Diverse ideas in the two verses.
4	20	10	10	10	50	High religious value. Functional. Of fair length
5	20	15	8	12	55	Good concept in two verses, less valuable in other two.
6	15	10	7	10	42	Theological emphasis. Diverse ideas in the four verses.
7	15	10	8	12	45	Lacks functional value. Fast statement. Diverse ideas.
8	15	10	10	15	50	Deeply theological. Diverse ideas. Selection too long for purpose.
9	20	15	8	12	55	Complicated thought. Varying ideas in the different verses. Too long.
10	20	12	10	20	62	Good concepts but too many ideas presented.
11	20	15	10	20	65	Valuable ideals. Diffused ideas in the several verses. Too long.
12	20	15	8	12	55	First portion theological and difficult. Second portion functional.
13	20	12	10	15	57	Valuable concepts. Too diffused selection.
14	25	15	10	15	65	Unrelated verses. Difficult figures of speech.
15	20	15	10	15	60	Good concepts. Length within range of possible use.
16	15	15	15	15	50	Unrelated ideas in two verses. Good length.
17	20	10	10	15	55	Deeply theological. Lacks functional value.
18	25	20	10	15	70	Figurative language. Unrelated ideas. Practical and functional value high.
19	18	12	10	15	55	Selections from one writer.
20	25	20	12	20	75	Unrelated ideas. Figurative language.
21	15	10	10	8	43	High religious value. Related thought.
22	15	15	10	15	55	Apocalyptic and figurative. Lacks practical and functional value.
23	15	7	8	10	40	Figurative language. Lacks practical application.
24	10	8	7	12	37	Lacks functional value. Mere narrative statement.
25	15	15	10	15	55	Figurative language. Little functional value.
						Verses divide equally in value. Figurative language in some.

MEMORY WORK IN THE LUTHERAN GRADED SERIES.

Unit: Bible Outlines. 16 Year Old Pupils.

LESSON NO.	REFERENCES.	LESSON NO.	REFERENCES
1.	(No memory verse)	14.	Thess. 5:17, 18, 21, 22
2.	Matt. 28:18-20	15.	I Tim. 6:10
	Matt. 11:28-30		II Tim. 2:12
3.	Mark 8:35-37	16.	Titus 3:5-7
4.	Luke 2:14	17.	Heb. 4:12
	Luke 16:-3		Heb. 4:16
	Luke 16:31		Heb. 11:1
	Luke 18:14		Heb. 12:1-2
5.	John 1:1	18.	James 1:12
	John 3:16		James 1:19
	John 14:1		James 1:27
	John 15:1		James 2:26
	John 20:31		James 3:17
6.	Acts 2:38	19.	I Peter 1:24-25
	Acts 4:12		I Peter 5:6-8
7.	Rom. 1:16-17	20.	I John 2:15, 17
	Rom. 3:23-24		I John 3:16, 18
	Rom. 3:28		I John 4:8
	Rom. 6:23		I John 5:12
8.	I Cor. 2:14	21.	Rev. 1:8
	I Cor. 13:4-7		Rev. 2:10
	I Cor. 15:55-57		Rev. 3:20
9.	II Cor. 4:18		Rev. 21:4
	II Cor. 9:6-7		Rev. 22:14
10.	Gal. 3:11	22.	Rom. 5:12
	Gal. 6:2		Rom. 6:23
	Gal. 6:7-9		I Cor. 15:22
11.	Eph. 2:8, 9		John 3:16
	Eph. 4:31, 32	23.	Ex. 15:1, 2, 6
12.	Phil. 1:21	24.	Heb. 9:13, 14
	Phil. 4:4-7	25.	Num. 6:24-26
13.	Col. 2:6-7		Num. 14:18
	Col. 2:9-10		Num. 24:17

CHART NO. 15.

CHART SHOWING

DISTRIBUTION OF BIBLICAL MATERIAL IN THE LUTHERAN
GRADED SERIES ACCORDING TO TYPE OF MATERIAL.
(IN VERSES)

	O. T. Narrative..	Prophecy.....	Wisdom.....	Poetry.....	Synoptic Gospel.	Gospel John.....	Acts.....	Epistles.....	Apocalyptic.....	Total N. T.....	Total N. T.....	Whole Bible.....
1.*.....	13	8	5	17	31	8	6	20	43	65	108	108
2.....	391	5			198	58	6	4	17	396	283	679
3.....	432	108	2		183	74	45	5	1	542	308	850
4.....	644	70	19	111	585	114	2	88	1	844	790	1634
5.....	1012		55	51	2804	879	20	99	5	1118	3807	4925
6.....	291	27	8		148	56	50		7	326	261	587
7.....	370	48			221	79	25	9		418	334	752
8.....	1983	28			781	68	98	27	9	726	598	1324
9.....	468	116	16	126	366	185	20			2011	986	2997
10.....	10927	214			2174	830	1027	73	404	11141	4508	15649
11.....	91	27		44	168	98	60	27	5	162	358	520
12.....	3043	2138			1059	496	557	37	12	5181	2161	7342
13.....	338	168	74	197	1152	334	253	1203	60	777	3002	3779
14.....	1334	969	279	175	334	158	120	690	67	2757	1369	4126
Total	21337	3926	458	721	10204	3437	2289	2312	588	26442	18830	45272

*1—In Mother's Arms.

2—Wonderland. Vol. 23.

3—Wonderland. Vol. 24.

4—Workland. Vol. 23.

5—Workland. Vol. 24.

6—Pictureland. Vol. 18.

7—Pictureland. Vol. 19.

8—Bible Story.

9—Bible Readings.

10—Bible History.

11—Bible Facts and Scenes.

12—Bible Biography.

12—Bible Teachings.

14—Bible Outlines.

CHART NO. 16.

SUMMARY OF

SCORES ALLOWED UNITS IN THE LUTHERAN GRADED SERIES.

Highest Score															
(x)	Score	4	4-5	6-7	8-9	10	11	12	13	14	15	16	Total		
		yr	yr	yr	yr	yr	yr	yr	yr	yr	yr	yr			
I		100	94	82	70	73	85	68	78	86	77	80	78	871	
I		30	29	28	20	25	25	25	25	28	28	29	28	290	
2		15	14	10	10	10	12	10	10	12	13	14	13	128	
3		10	9	7	7	8	8	8	8	8	8	9	9	89	
4		15	14	12	13	10	12	0	7	10	0	0	0	178	
5		30	28	25	20	20	28	25	28	28	28	28	28	286	
II		150	135	100	85	110	90	80	80	115	110	140	100	1145	
I		75	65	50	40	50	40	40	40	50	50	70	50	545	
2	...5.....	75	70	50	45	60	50	40	40	65	60	70	50	600	
III		400	275	215	210	175	90	100	100	120	135	280	65	1765	
I		150	100	75	75	75	25	50	50	50	50	125	25	700	
2		150	100	90	60	60	25	25	25	35	40	75	25	560	
3		100	75	50	75	40	40	25	25	35	45	80	15	505	
IV		200	165	120	100	110	55	50	65	120	100	125	105	1115	
I		40	35	20	25	30	20	20	30	35	25	35	35	310	
2		40	35	25	20	20	10	10	10	30	20	30	25	235	
3		40	35	30	20	15	10	10	10	20	15	15	20	200	
4		40	30	20	15	20	10	5	5	15	15	15	10	160	
5		40	30	25	20	20	5	5	10	20	25	30	15	210	
V		150	85	90	60	75	50	45	75	25	50	50	30	635	
I		75	50	50	20	25	25	20	25	0	25	25	10	275	
2		75	35	40	40	50	25	25	50	25	25	25	20	360	
Total		1000	754	607	525	543	370	343	398	466	472	675	378	5531	

(x) "Item" refers to factors designated by same same numeral in score card.

In bold face type: (1) Highest score allowed major and minor elements in score card; (2) score of each unit on each major element; (3) total score for series on any major or minor element in score card; (4) total score for any unit on all major and minor elements in score card.

To 4 yrs—In Mother's Arms.
 4-5 yrs—Wonderland.
 6-7 yrs—Workland.
 8-9 yrs—Pictureland.
 10 yrs—Bible Story.
 11 yrs—Bible Readings.

12 yrs—Bible History.
 13 yrs—Bible Facts and Scenes.
 14 yrs—Bible Biography.
 15 yrs—Bible Teachings.
 16 yrs—Bible Outlines.

THE LUTHERAN GRADED SERIES IN THE LIGHT OF PRINCIPLES THAT SHOULD UNDERLIE A CURRICULUM OF RELIGIOUS EDUCATION.

It is the aim here to state the essentials of a curriculum of religious education and to evaluate the Lutheran Graded Series in the light of the theory here set forth.

(1). A curriculum is a means to an end, rather than an end in itself. Knowledge of religious facts is not for the sake of knowledge alone. Knowledge is a means to an end. Life itself is that end. Too frequently a curriculum is thought of as an end instead of a means to an end. It is apparent throughout the Lutheran Graded Series that the curriculum is thought of as an end. The writers emphasize grasping content rather than the curriculum as a means to life.

(2). A course of study should be purposive from beginning to end. This means that clear objectives for the whole course of study should be held in mind in the formulation of an entire curriculum. While there should be proximate aims for the immediate lesson and for the particular text-book, there must be ultimate aims in both of these. The ultimate aims should be worked into the entire curriculum. The materials of the curriculum should be progressive and should constantly meet the growing needs and the changing problems of the individual's life. This conception was in the mind of the originators and promoters of the Lutheran Graded Series, but unfortunately such a definite aim is not carried out. The Series deals with widely separated subjects throughout. The plan to deal during one year with geography and during one year with biography precludes in large measure such a purposive idea as is suggested above.

(3). There are varying and conflicting theories of religious education. From this it naturally follows that there are varying theories of the nature of the curriculum. The particular theory of the objective of religious education for any ecclesiastical group will determine the nature of the curriculum for that group. Among the

theories of the curriculum are: (1) the curriculum should primarily furnish Biblical knowledge; (2) it should train for Church membership; and (3) it should train for Christian social living. The Lutheran Graded Series is built on the Biblical-knowledge—ecclesiastical idea. The conduct-response theory of religious education (training for life itself) is lacking in emphasis in this Series. Modern religious pedagogy follows the leadership of general educational theory in emphasizing the curriculum as a means, as discussed above. Living is the objective of all education. The Lutheran Graded Series lays little stress upon conduct-response as the goal of religious education. The Series is faulty in its over-emphasis on the content as the goal of the curriculum, and its under-emphasis of the life-aspect.

(4). One of the objectives of a curriculum of religious education should be to furnish the materials that will set forth the Christian way of living. Mere knowledge is not religious education. Knowledge applied to living is the desired goal of religious education. All knowledge should lead to conduct. Curriculum materials should be selected because of their adaptability for use along the line of life-relationships.

(5). Religious education should seek to touch the emotions. Mere intellectual appeal will not provide the necessary basis for the religious life. Much religious education should find its setting in situations that stir the emotions and move the will. These facts should be taken into account in selecting curriculum materials. The materials in the Lutheran Graded Series lack in emotional appeal. Emphasis, as has been stated, is placed on the knowledge—and information—aspect of the curriculum. The Series lacks in appeals to the great ambitions and "loyalties" of youth.

(6). The child should be the central factor in determining the content and nature of the curriculum of religious education. This is sometimes expressed in the words "the child at the center." The "slogan" does not mean merely that we put the child at the center of our

work and give him what we think he needs. We must first of all know him and find in him the needs which must be met by the curriculum. The Lutheran Graded Series does not follow this principle although its originators and promoters were interested in developing a curriculum that would meet the needs of the growing child. The Lutheran Graded Series is a book-centered curriculum. The materials of the Bible were selected in the expectation of meeting the varying capacities, needs, and limitations of the child; but the principle followed was that the Book is the center of the curriculum.

(7). In making a curriculum of religious education the principle of selection should play a great part. Not all existing materials can be used. Only those materials best adapted for the end in view should be used. The limitations of time and equipment make selection necessary. In certain sections, the Lutheran Graded Series was constructed with a desire to cover a certain amount of material, regardless of the time limit placed upon the study by the present-day Sunday School organization, and irrespective of the value of such materials to the child. This is notably true of the text, "Bible History." In several of the texts of the Series the material was selected with a view to illustrate the doctrines presented, but in many cases the organization is haphazard and not selective.

(8). The principle of adaptation should play an important part in the making of a curriculum of religious education. The particular personal and social needs of a people ought to be reflected in the materials of a curriculum. Rural and city factors should be taken into account in the preparation of a curriculum. The various phases of city life should be considered in the selection of curriculum materials. For example, material should be presented of special value to people in industrial conditions. The Lutheran Graded Series has not taken this principle into consideration. The general assumption of Lutheran theology and religious educational practice is that the same message applies to all manners and condi-

tions of men; and therefore little attention is paid by the Lutheran Church, as a whole, to the differentiating factors in human experience.

(9). As far as possible the materials of religious education should be concrete and have practical bearings. Religious education should not be academic or pedantic in its goals, but practical, and should aim at life conduct. Hence, the materials must be of such a character that they will fit into the objectives of religious living.

The Lutheran Graded Series savors of a pedantic flavor. The lessons stress theological ideas rather than concrete situations of life. Very seldom is the lesson material brought into touch with human relations.

(10). A curriculum of religious education should be comprehensive in its make up, and deal with many aspects of life. Religious education should not be one-sided. To avoid this, the materials of the curriculum must suggest in a large way the application of religion to the physical, mental, social, and moral aspects of life. Many will want to add an additional aspect to the group and name it spiritual or religious. The spiritual and the religious, however, are aspects of the physical, mental, social, and moral relations of life. An additional factor in the religious life is the element of a transcendent relation to God. This may be called the mystical relation of the individual to God through prayer and communion.

The Lutheran Graded Series stresses the theological interpretation of religion. Religion in this Series, is viewed largely as an acceptance by faith of the work accomplished by Christ, and life is expected to follow from this acceptance.

(11). A curriculum of Christian education should also contain considerable quasi-biblical material—material about the Bible. In this field will be books on the history of the growth of the Bible; how the Bible was made; and related themes. This is cared for in the Lutheran Graded Series in "Bible Outlines." This work, however, is very meager and unsatisfactory compared

with the many useful and usable texts available in this field.

(12). While the Bible remains the primary source of material for the curriculum of Christian education, a large part of the curriculum should consist of extra-biblical materials. The hand of God in modern life, and modern heroes and heroines of the cross should be included in the curriculum. Progress in missions, in social reform, and in Christian enterprises should form a part in the materials.

The Lutheran Graded Series lacks greatly in extra-Biblical material. It is primarily a Biblical course. Only when we come to "Bible Teachings" (for 15 year old pupils) do we find extra-biblical material. Here only it deals with the Church as an institution; and only brief reference is made to the enterprises of the Church. The Series carries no references to modern Christian heroes and heroines.

(13). The individual makes demands upon the curriculum. He requires and deserves that the curriculum provide him with material for his religious thought life; that the curriculum furnish him with ideals of conduct and action; that it provide him with material for the cultivation of communion with God. The curriculum should provide him with the materials that will aid him as an individual to adjust his life to the divine and human environment in which he lives.

The Lutheran Graded Series does not stress the application of the messages of the Bible to human situations. As pointed out repeatedly, the emphasis is upon Biblical knowledge. Only in the earlier units are prayers and hymns provided for the pupils. These are totally lacking in most of the units. Hence a child would receive no training in these on the basis of the materials in the Series. Directions for personal religious growth are lacking in the Series.

(14). The content of the curriculum should include that which the Church as an institution will demand. This includes material which prepares for membership in

the Church. It is not likely that such a factor as religion would exist or propagate itself without organization. The Church, therefore, which is organized religion, has a right to expect that a curriculum of religious education should include the history, the polity, and the enterprises of the Church.

Such materials do not appear in the Lutheran Graded Series until we reach "Bible Teachings" (for pupils 15 years of age). Here it is also only very meager in extent.

It is true that the Lutheran child receives such instruction in the Catechetical classes, but only a limited number of children receive such instruction. Again, the children are in catechetical instruction for only a limited amount of time. Instruction in the things that make for intelligent and active membership should be distributed throughout the entire Sunday School course of study. This instruction should begin with simple lessons for the earlier years and grow in extent and difficulty with the advance of the age of the pupil.

(15). Society makes demands upon the curriculum of religious education. Religion has social implications and applications. This is evident in the teachings of Jesus. Although neglected at times, the social aspect of Christianity is frequently acknowledged in the teachings of the Church. The religious duties of Christians involve responsibilities as members of society and as citizens of a country. While the goal of Christian education may not be summed up in the phrase "making Christian citizens," religious education implies developing Christians who will perform their duties as citizens in a Christian way.

The Lutheran Graded Series carries little or no emphasis on the duties of Christians as citizens of a country. No social problems are raised and no social emphasis is given to the teachings.

(16). A curriculum of religious education should make provision for expressional activities. These activities must be suited to the age of the pupils. They

should include hand-work to illustrate the lessons, and also actual service projects for the benefit of other people. Hand-work should be more than craft-work, and should have religious significance.

No expressional activities appear in the Lutheran Graded Series. No hand-work (with or without religious significance) other than the directions for sand-table work in "Workland," appears in the Series. The Series lacks in suggestions for projects, problems, and social service activities.

(17). The curriculum of religious education should contain materials that make instruction vivid and should include music, ceremonial, stories, art, pictures, plays, games, drama, group activities, and pageantry.

The Lutheran Graded Series makes use of stories in the earlier grades. Pictorial illustrations appear in several of the texts. As a Series it lacks many of these desired features. Many of the texts are without illustrations. No text presents suggestions for play, games, drama, and pageantry. Music is lacking in the Series but this is probably due to the fact that the music has been cared for by Sunday School Hymn Books.

(18). A curriculum of religious education should contain material for the self-perpetuation of religious educational organizations. Material for the training of prospective teachers is an essential part of a complete curriculum of religious education.

The present authorized Lutheran Graded Series does not contain such material. The pupil who studies "Bible Teachings" and "Bible Outlines" has a foundation for teaching the Biblical aspects of the curriculum, but no texts cover materials dealing with the nature of the pupil, methods of teaching, and the problems of organization. The Lutheran Church has issued text-books on teacher training. It publishes also a quarterly magazine for teachers, "The Parish and Church School." These are helpful, but a larger amount of teacher-training material should be placed in the course of study for the Sunday School pupils.

PART III.

CONSTRUCTIVE SUGGESTIONS FOR A MODIFIED CURRICULUM
OF CHRISTIAN EDUCATION IN THE LUTHERAN CHURCH.

The aim of this portion of the study is to outline the principles upon which a curriculum of religious education should be constructed and to suggest the major features which should characterize such a curriculum.

In an effort to produce a series of texts it is necessary to adopt a scheme of age-grouping. While there will be grading within the age-groups, the groups represent the outstanding divisions with distinguishing characteristics. An age-grouping "was marked out, after much careful study, by the Religious Education Association in 1914, and adopted by the International Sunday School Council in 1921." (Cope: *Organizing the Church School*, note, page 129.)

This age-grouping which has the approval of the leaders in general and religious education is as follows:

AGE DEPARTMENT IN THE SUNDAY SCHOOL

Pre-school age	Cradle Roll, or section of Home Department.
4-5 (6) years	Kindergarten or Beginners.
6-8	Primary Department.
9-11	Junior Department.
12-13	Intermediate Department.
15-17	Senior Department or High School Department.
18-25	Young People's Department.
25-upward	Adult Department.

A Lutheran graded series of Sunday School materials could well be constructed on the basis of the above age-groups. The plan would allow for individual text books for each age within the groups. But, in the main, materials of the same type and same level of comprehension will suit the ages within the groups. It must also be remembered that children vary greatly in capacities and

hence the three-year groups of the above scheme will allow for these capacities.

In this section a uniform plan is followed in dealing with each age-group. The following outline forms the basis of the treatment of each group. Not every feature of the outline is discussed in connection with each group. The major features are applied to all groups. The minor items are applied only to certain of the age-groups to which they are best adapted.

OUTLINE FOR THE TREATMENT OF THE CHARACTERISTICS OF A TEXT SUITABLE FOR THE VARIOUS AGE-GROUPS.

I. The religious nature of the pupil of the age-group. Characteristics. Limitations. Needs.

II. Aims of instruction for the period. General aims. Specific aims.

III. Subject matter. Biblical. Extra-Biblical. Quasi-Biblical. Catechetical. Missionary. Art and pictures. pictures.

IV. Worship materials. Hymns, songs, prayers, liturgies, ritual, music.

V. Teaching methods. Story-telling, sand-table, drama, pageantry, questions, memory-work, (Biblical, Hymns), problems, projects, topics, hand work.

V. Service activities. "Something to do." "Good turns." "Golden deeds."

VI. Pedagogical aids for the teacher and for the pupil.

Each age-group will be approached from the above viewpoints to determine the type of materials and presentation to be adopted.

It is the belief that such a treatment as outlined above should serve as a guide to authors of individual texts in religious education, and to editors in the formulation of a series of texts.

THE CRADLE ROLL OR HOME DEPARTMENT.

The Child of the Pre-school Age.

The Church should be interested in the religious education of the child before it enrolls in the Sunday School.

Heretofore, the department of pre-school age children has been called the "Cradle Roll" and has consisted largely of the mere enrolling of these children. More recently it has been urged that the effort of the Church should be much wider than that formerly represented by the term "Cradle Roll." This work should be carried on under a general department known as the Home Department, which should be entrusted with the entire effort of developing religion in the home environment.

The pupil of pre-school age.—A child's education begins at its birth. In many respects the earliest years are the most important. The child absorbs his environment and reacts on the basis of its surroundings. "As soon as the child is born we may begin to lay the foundations for a religious character and life." (Betts: *The Mother-Teacher of Religion*, Page 15).

"Character is physiological This moral machinery of living, the child, too, must begin to build, if he is to acquire character. The babies in the cradle are, as a matter of fact, beginning to build this machinery from the moment they make any response to human beings, which is right soon. The foundations of long standing habits are being laid from the very beginning. If these foundations are weak and shaky, in view of the building that is to be built on them, there will be a general disaster in the form of a weak and shaky individual." (Hartshorne: *Childhood and Character*, Page 18).

For its religious development the child's greatest need is wholesome environment marked by love, cheerfulness, and kindness. A religious atmosphere will inevitably affect the religious life of the child.

Aims.—The responsibility of the Church to the children of pre-school age is primarily a responsibility to the parents. The comprehensive aim of the Church should be to aid parents "in understanding the needs and capacities of the child physically, mentally and spiritually, and to assist them in its early care, nurture and development."

The Lutheran Church emphasizes infant baptism as part of the parents' responsibility to the child. The Lutheran view of the "Cradle Roll" is aptly expressed in

the following words: "Instead of beginning the Church's school work with the 'Cradle Roll,' as is done by so many denominations, the General Council (Lutheran) begins its instruction of the youth in a truly Lutheran manner. The 'Cradle Roll' as its name indicates, is a purely external way of enrolling the children of the school. The General Council system, on the other hand, in providing for the Church's training of the child during the period of infancy, begins its care of the child with the point of holy baptism, the real period when the child first comes under the care of the Church and is planted into it, not through the medium of a mere external 'Roll,' but by the sacrament instituted by our Lord Jesus Christ." Hunt: *The Lutheran Sunday-School Handbook*. P. 99).

The Church should seek to assist the parents to develop in the child an "increasing ability to participate in simple forms of worship, little acts of helpfulness, a desire to serve, a growing apprehension of other's rights, and unselfishness."

Agencies.—The Church should aid parents to meet their responsibilities through the means of mothers' clubs and classes; visits to the home by Church workers; and through the distribution of literature.

The mothers' clubs can devote themselves to the study of the psychology of childhood. The Church will seek to aid parents to meet their full responsibility to the needs of the child in his physical, mental and religious natures.

The Church visitors should help parents with special problems, build up religion in the home, lead the child to Sunday School at the proper age, and foster the parents' interest in the Church.

Literature.—Religious workers should acquaint parents with the various publications dealing with child life and religion in the home. In this field the publications of the United States government, the "American Home Series" (Abingdon Press), and those of the various welfare associations will be helpful.

The following books will be of great help to parents: Betts: *The Mother-Teacher of Religion*; Mumford: *The*

Dawn of Religion in the Mind of the Child; Holt: Care and Feeding of Children; Weigle: Training Children in the Christian Family.

During the ages up to three years, the child will be able to commit to memory very simple prayers and songs, and these will enter into the home worship and religion.

Stagg's "Home Lessons in Religion" will be of great service to parents in cultivating a religious atmosphere in the home and in training children in simple expressions of religion. Each day's lesson in the above volume is built on the plan of a story, prayer, song and something to do." This plan provides for impression and expressions.

Materials of service to Primary children (ages 4 and 5) will be useful to the children of the late pre-school age, and in some cases children three years of age can be admitted to Sunday School classes.

Methods with the child.—The pedagogical methods with the child of pre-school age consist chiefly of conversation, story-telling, simple memory work, and simple hand-work.

The child should be given opportunity to do little helpful deeds about the home.

THE BEGINNERS' DEPARTMENT OR KINDERGARTEN.

The Beginners' (or Kindergarten) Department includes the children of four and five years of age.

The Religious Nature of the Pupils.—The religious development of children of four and five years of age can proceed on the basis of such native capacities as wonder, awe, and the parental instinct. From these traits the thought of God can grow and it is quite easy for them to grasp the thought of God as the Creator and Sustainer of the world about them. By false training this natural tendency to awe and reverence can readily be turned into fear. It is quite natural for the child of this age-group to be trustful of parents and this trust can readily be transferred to trust in the Heavenly Father. The cred-

ulity of the child of this age is the basis for a higher faith. His suggestibility marks out the importance of a correct environment from which he derives his religious ideals and patterns.

While his credulity is the basis of a higher faith it can, through wrong training, be abused and lead away from God. Only the child who possesses a good father can be taught the thought of God as a good Father. The child of this age is not ready for the mysteries of a theological explanation of religion and can grasp only simple thoughts of God and His world. His understanding of religion will be limited to a range similar to the limit that is experienced by him in other fields of thought and endeavor.

Because of his credulity and his tendency to trustfulness, the child needs the greatest care in his instruction that his credulity be not taxed too heavily. He needs help and sympathy to meet difficult situations. Since his religion is the result of imitation and follows suggestions that come to him from adults, he needs the best examples in his environment. He needs instruction about God as Father and Jesus as Friend.

Aims of instruction.—In the religious education of the child of this period an effort should be made to cultivate attitudes of trust in God under trying circumstances thankfulness to God for constant goodness, thinking of God as the giver of all good things of life, and counting all children as their brothers and sisters and children of the Heavenly Father.

The aims of instruction for this department have been stated by Wallis to be:

“Aim 1. To lead the child to a knowledge of God the Father, whose loving thought and care surrounds every living thing, in whom all live and move and have their being, and to whom thanks in praise and in willing service for others are due.

‘Aim 2. To lead the child to a knowledge of Jesus the Son of God, who came to be the Helper, Friend, and Saviour of all and to inspire childhood to follow Him in

deeds of loving service." (Wallis: The Beginner's Course.)

These aims given by Wallis emphasize the knowledge feature of religion, and neglect the expressional and social aspects. The latter are stated clearly by Harts-horne:

"1. To develop a Christian type of social response in action and attitude, within the child's limited environment, both real and imaginary.

"2. To assist him to a social interpretation of his environment, which shall include God as the great Father of all.

"3. To assist the growing consciousness of self to come to a head in a self-consciousness which includes a recognition of the reality and the claims of other selves, as also children of God."

Subject-matter.—The capacities and needs of children of this age make it possible and desirable to use in their religious instruction such themes as the following: The Heavenly Father's care; God the Giver of Good gifts; thankfulness to God for His care; showing kindness to others; Jesus, as God's best gift; stories of Jesus' childhood; and Jesus the Friend of all children.

Seasonal programs will be very useful with children of this age. During the autumn emphasis can be placed upon the gift of the harvest and thanksgiving; during the winter, the Christmas message can be stressed; and during the spring, the coming of the flowers and the Easter message can be effectively used.

The story of the baby Moses, the birth of Jesus, Jesus blessing little children, and the helpfulness of Jesus to the sick and needy appeal to children of this age. Biblical materials for children of this age will best be drawn from the Old Testament narratives, the poetry of the Bible, the synoptic Gospels, and the Acts of the Apostles.

It is not necessary that the curriculum for this or any period shall rest entirely upon Biblical sources when extra-Biblical material can be used effectively for the desired ends. For children of four or five years of age

much material can be drawn from nature that will be suitable to teach the thought of God's care of all His creation. Thus we can turn to the animal kingdom and to the objects of nature for lessons and illustrations to show to the pupil the presence of God in all life.

The foundation of the missionary attitude can be taught by acquainting the children with the children of other lands through pictures and simple stories. The immigrant child in America also furnishes a concrete opportunity to teach the spirit of kindness, helpfulness, and the oneness of all of God's children.

All children like pictures and here is the educator's and parent's opportunity to use those of a religious nature. Miss Beard recommends as suitable pictures for the Primary room the following: Madonna and Child, by Max, and Christ Blessing Little Children, by Hofmann. Other pictures suitable for use with this age-group are: Holy Night, by Mueller; The Shepherd Boy, by Murillo; The Good Shepherd, by Plockhorst; and the Squirrels, by Lanseer. (Beard: Pictures in Religious Education.)

Worship.—The children of this age-group will be able to engage in simple worship. They can memorize simple prayers and songs. They should be taught simple prayers of thanksgiving such as the following:

“Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care.
And all that makes the world so fair.”

The child will be taught suitable morning and evening prayers, and simple table prayers. He ought also to be encouraged and taught to pray original prayers, no matter how brief they may be. Simple original prayers of thankfulness and for guidance should be an aim of the training of the child of this period.

Among the hymns suitable for the child of this age are the following:

"Jesus and the Children."

"Jesus loves the little children."

"Away in the manger." (Christmas song)

"Father we thank thee for the night."

"God is great and God is good."

(See: Baker and Kohlsaas: Songs for the Little Child.)

Teaching Methods.—The child of this age is fond of stories and much of the formal instruction will have to come through stories. "The great purpose of the story in religious education is to convey truth, to give ideals, standards, to awaken the emotions of love, reverence, sympathy, and to suggest avenues of expression, to fill the child with a God-consciousness." (Baker: *The Beginners Book in Religion*. Page 25.)

Children of this age can carry out only the simplest dramatic efforts, but what they are capable of should be utilized. The story of the finding of the baby Moses could be acted out by the children of this department.

Conversation will be a most effective means of instruction. Freedom from formal efforts with questions, topics, and formal discussion will mark the teaching of children of this age-group.

Simple hand work including cutting and pasting can be utilized with children of this age.

Service.—The children of this age-group are not too young to begin activities of kindness, which may include the bringing of gifts for poor children, making scrap-books for children in hospitals, and in mission fields.

In all his suggestions for service efforts for the various age-groups, Hutchins includes suggestions for the pupil's relations to animals. He indicates that the children of this period can provide water and food for birds. He adds that this can especially be carried out if there is a week-day meeting of the class or department.

Programs.—Typical programs for the sessions are the following:

(1) Pre-session preparation, quiet, march from Church to class circle, morning circle, greetings and good morning songs, informal talk, counting children,

welcome to new children, welcoming back the absentees, birthday recognition, cradle roll recognition, prayer, new song introduced, talk, story, or exercise preparing for thought of the day, offering, text for day, song, prayer songs, the lesson, prayer, and song. (Jacobs and Lincoln: *The Elementary Worker and His Work.*)

(2) Subject, truth to be shown, Bible verse, music perlude, good-morning song, Prayer Hymn, offering, story, song, story, prayer, and good-bye song. (Beard: *The Beginner's Worker and Work.*)

(3) The opening service, morning talk, lesson story, expression work, closing hymn, prayer, and Grace. (Christian Nurture Series.)

(4) Quiet music, opening hymn, prayer, nature talk, hymn or nature song, offering, lesson story, memory verse, handwork, closing hymn, and closing prayer. (Build and Poor: *A Manual for Teachers of Beginners' Classes.*)

(5) For the order of the home program, Staggs suggests the following: story, prayer, song and "something to do." (Staggs: *Home Lessons in Religion.*)

THE PRIMARY DEPARTMENT.

Ages: 6-8 Years.

The Primary Department includes the children of ages six, seven and eight years.

The Religious Nature of the Pupils.—The child of the primary age has a religious attitude which is the product of his previous training and his environment. His faith is socially inherited and he has not come to a point of much questioning on religious matters. He is moved by awe, respect, or reverence if his attention has been directed to the wonders of the world. This leads him to dependence upon God. His morality is largely that elicited by social approval or disapproval. The pupil's thought of God is changing from the concrete to the abstract. He sees religious purpose in the service rendered by others in social situations. His own life grows in the

direction of helpfulness to others as an expression of his religious life.

The child of this period is limited in his control of his emotions. He is somewhat impulsive and given to spontaneous reactions. His reason is growing, but he is incapable of grasping theological and doctrinal concepts. He is governed largely by the religious life of his environment which is often fraught with prejudices. He lacks a background for wide interpretation of religious matters.

The Primary child needs simple thoughts of God and Jesus. He should be trained to respect parents. Simple prayers prepare the way for a life of communion with God. The prayers should represent the best literary form. Through worship with others the child learns co-operation in religion. He is in need of an ideal environment with suitable pictures and other features that mold character. His contacts in life and literature should be with ideal characters who portray to him right conduct in life.

Aims of instruction.—It should be the general aim of this department to build on the previous training received by the child in the Beginner's Department and to seek to provide for the continuous growth of the pupil, with as little break or discontinuity as possible.

The department should seek to develop Christian attitudes, such as reverence for God; appreciation of God's world and the good things of life; of gratitude toward God, parents and fellowmen; of good will and kindness to others; of loyalty to home, Church and school, with a growing appreciation of one's own country; and of proper treatment of one's own body and health through observing simple laws of health.

The department should seek to give "a knowledge of God and His love, care, might and power to give help and guidance," and should seek to develop "a consciousness of God as the Heavenly Father and Jesus Christ the Helper and Saviour." (Report of Committee on Education of the International Sunday School Council of Religious Education. 1922. Page 23.)

Subject-matter.—Suitable themes for this period are: God the Creator and Loving Father; Thanking God for all His gifts through prayer; Trying to know God's will and to do it; The childhood of Jesus; Jesus the helper; Helpers of Jesus doing God's will; Choosing the right; The right use of God's gifts; What I may do to help others; Needs of God's children in many countries; and nature study and its religious connections.

The most usable Biblical materials for these subjects and themes are those furnished by Old Testament narratives, the synoptic Gospels, the Acts of the Apostles, and the Poetry of the Bible, notably the Psalms.

From the Old Testament can be used the Genesis account of creation, as a starting point for the thought of God as Creator. The stories of Joseph, Samuel, Ruth and others will supply types for conduct.

From the New Testament can be taken such materials as the birth and childhood of Jesus, the flight into Egypt,

Jesus among the doctors, Christ blessing little children, Christ feeding the multitudes, the parable of the good Samaritan, and Jesus' teachings based on nature.

For extra-Biblical material access may be had to the nature studies which can be shown as expressions of God in the natural world; stories of kindness and good deeds of children to others, of adults to children, or children to animals. These should all be linked up with the religious truth of God's care of his children, and of the world.

Missionary materials to develop the sympathy of the pupil for other children of the world can be brought in during this period. The following lessons would be appropriate: "Our Brothers in the Snow," "Indian Boys," "Americans from Far Away." (Colson.) Lutheran children should be taught of their own missions in India, Africa, China, and Japan.

The children of this period should be introduced to the best in art and pictures in connection with their lesson materials. The various art publishers supply profuse

catalogues announcing their publications. These catalogues should be in every teacher's hands. In the Lutheran Series the materials for the Primary period are illustrated with pictures prepared for the lesson material. These are inferior to the pictures by the masters. Typical of the pictures for this age are the following: "The Nativity", Hofmann; "The Arrival of the Shepherds," Lerolle; "The Sistine Madonna," Raphael; "The Madonna of the Chair," Raphael; and "The Finding of Moses," Delaroche.

In the literary treatment of the materials for this age the story-form should largely be followed. Care should be taken to keep the material free from abstract terms and concepts. The materials should be prepared in simple language, and the applications should be very concrete. The human element should be paramount, and the dramatic treatment should be employed. Children of this period are impulsive and the dramatic in life appeals to them.

Worship.—The concept of the curriculum as adopted in this study includes the worship element as well as the subject matter of instruction. The various courses of subject-matter in religious education differ in the manner in which worship materials are handled. In many cases, if not most, the worship materials are not found in the subject-matter materials, but separate books of songs, hymns, and orders of service are depended upon. In other cases the text for the age or department contains in addition to the subject-matter of instruction, the worship materials.

Hymns and songs form as important a part in the child's religious training as does instruction in subject-matter. Hymns and songs are avenues of thought and concepts, but greater than these is the emotional element which they contain and the emotional tone they give to the child's experiences.

The essential thing in hymns for the primary children is that they shall be within the child's intellectual grasp and shall deal with situations easily transferable to his own experience. It is also essential that the music be

within the child's range of voice, and consist of melodies capable of the child's musical appreciation.

Suitable hymns for this period are: "Father dear, I fain would thank Thee;" "Holy, Holy, Holy, Lord God Almighty;" "Praise ye the Father, His love is everlasting;" "But the Lord is mindful of His own;" "No evil shall befall thee;" "Come, ye thankful people come;" "From the bright blue heavens, with the angels mild;" (Chamberlin and Kern: *The Child in His World*); "Father we thank thee for the night;" "Good morning merry sunshine;" "Away in the manger."

Children of this period should be taught simple prayers using language within their range of comprehension and dealing with the human elements of everyday life. Prayer should be simple conversation with God.

Typical prayers for the children of the Primary Department are:

(1) "Dear Father, each day as we children take our little journeys from home to school and from school to home, and about the streets, help us as we go to see thy beautiful work all about us, and to do our best to make our work perfect like thine." (Chamberlain and Kern: *The Child in His World*. Page 30.)

These concepts are within the grasp of the primary child, but the sentence is too long and complicated.

(2) Father, lead me day by day,
 Ever in thine own good way,
 Teach me to be pure and true,
 Show me what I ought to do."

Suitable themes for prayers are: the gift of sunshine and rain, home, friends, strong bodies, happy hearts, Church, school, the Sunday school, the gift of Jesus, and the objects of nature.

The child of the Primary Department is capable of enjoying and participating in simple ritual or liturgical forms of worship. These exercises should comprise: greetings, songs, prayers, march-songs, offering, welcome song, and closing sentences.

Teaching methods.—Story-telling stands out as the chief method of teaching for this period of childhood. Telling the story is more effective than reading the story.

The sand table is used effectively in this department, but its use should not be overdone. Occasional use is better than continuous use.

The dramatic tendency which is prominent in children of this period can be used effectively in the religious drama and pageantry. In many cases children can act out the lesson itself. In other cases they will follow some prepared outline or full directions for a drama.

Suitable stories for dramatization for children of this period are: "The Baby Jesus in the Manger," "Jesus Teaching How to Pray;" "John's Message about Jesus;" "The Angels' Song and the Visit of the Shepherds;" and "The Baby Jesus in the Temple." (Munkres: *Primary Methods in the Church School*. Page 121.)

The following types of stories lend themselves to dramatization: "The Joseph Stories; The David Stories, Samuel in God's House; the childhood of Moses; Elijah helped by the widow; the Good Samaritan; and Daniel in the Lion's Den." (Munkres, Page 122. Additional suggestions can be found in Benton: "Bible Plays," and "Shorter Bible Plays."

Questions can be used in connection with many lessons in the subject-matter of the Primary Department. They well seek to test the pupil's knowledge, to stimulate thinking, and to organize the pupil's knowledge for his future use. There will be a place for questions requiring fact answers, but thought-provoking questions will also have their place. Questions with printed answers are of little intellectual value to the child and should be avoided.

Suitable memory work should be assigned in texts for pupils of this period. The memory work should be within the intellectual grasp of the pupil, should be of functional value, and should be of the best literary form. Inverted sentences should be avoided. In a former sec-

tion of this study the merits of memory passages have been discussed.

The hymns cited above would be satisfactory as memory hymns for this period.

Problems, as teaching aids, will not be available for this period of childhood. However, simple service projects can be used.

In handwork the following are suitable for children of this period: pencil and crayon drawing; pasting and mounting work; sorting and trimming pictures related to the lesson; free-hand cutting; poster-making; and clay modeling. Other activities may include marching, making little journeys into the Church to study the windows, pulpit, etc., to give instruction; and skipping to music.

Service activities.—These features of the curriculum are sometimes named the “expressional activities.” But worship, offering, prayer, and singing are forms of expression in religion, hence a type of activities is more properly termed “service activities.” For the primary pupil these should include “good turns,” and “golden deeds.” Suitable “activities” for the primary pupil include: gifts of money, food, and clothing at Christmas; scrapbooks, postcards, pictures, and papers sent to hospitals, children’s homes, and mission stations; flowers for sick and shut-ins; and lesson papers taken to children who are ill. (Munkres: Page 114.)

For children, Christian giving should be presented very concretely.

Hutchins suggests the following activities: Boys acting as Sunday School messengers; pooling toys for orphanages; making scrap books for mission schools; and sending post cards to foreign mission fields. (Graded Social Service for the Sunday School. Page 121.)

Pedagogical aids.—A serviceable text-book for the teacher of the primary child should contain a treatment of the nature of the pupil; give suggestions as to the general and specific aims of the course; give instructions for the treatment of each lesson; and in general, outline the plan of each lesson including the conduct of the worship.

Typical daily programs are the following: Subject stated, song, explanation of hymn, using pictures where possible, prayer, response, story, rest period, activity, prayer, good-bye song. (Colson: *A First Primary Book in Religion*.) Greeting, song, informal conversation, song, prayer, song, text-exercise, march-song and offering, lesson story, song, group work, song, birthday offering, welcome to new students, song, closing sentence. (Chamberlin and Kern: *The Child in His World*.)

THE JUNIOR DEPARTMENT.

Ages: 9-11 Years.

The Junior Department includes the children of ages nine, ten and eleven years.

The Religious Nature of the Pupils.—The child of this age is more thoughtful than the child of the primary age, and hence presents opportunities for a diverse training and development.

The period marks the dawning of "life's first idealism" and can be used greatly by skillful parents and teachers for the foundation of the final personality.

Many conscious and deliberate choices are made in this period. Only early training and constant care can lead the child to make none but wise choices among the many opportunities that are presented to him.

Conscience has been developing throughout this period through dealing with parents, teachers, and friends. From these associations come many ideas which lay the basis for the moral and religious concepts of the child.

Loyalty to the "gang" manifested in this period offers an opportunity to show children their chance to serve all mankind. The social nature of the child begins to develop strongly in this period, and he manifests a desire to belong to groups. The sense of honor developed in the gang and club is highly valuable and lays the foundation for relations of honor in future life.

The child's intellect at this time is becoming very alert, and his inquisitiveness finds expression in religious questions, as well as in other fields.

The worship of heroes is beginning to appear in this period of life, but reaches its highest levels in the next period—the intermediate.

The child at this period still lacks in self-control. His religious life is less personal than that of the child of the period of adolescence. His views and concepts are still largely those received from others and he lacks experience in moral and religious matters as in other phases of life. Religion is still largely external to him and consists of habits formed under the direction of others.

We do not expect a child of this period to have many abstract ideas about God and other factors in religion.

The need of the child of this period is suggested by Miss Baker in the following words: "The great need is therefore apparent of furnishing him with the right ideals through stories depicting moral struggles, or supplying him with worthy heroes, of establishing standards of conduct involving personal self-control, fair play, generosity, service, so that he is fortified against that day when passions are aroused and he is prone to do evil." (Baker: *Parenthood and Child Nurture*. Pages 143-144.)

The child of this period should be aided to make right decisions, to do necessary though unpleasant tasks, to help at home, school and Church, and he should be given opportunities to make choices.

God should be presented to the Junior child as the loving Father, and Jesus as the Friend and Guide of youth. To the child, the Church should be a fellowship that provides for his needs.

Aims of instruction.—In general, it will be the purpose to train the children of this period in attitudes of gratitude to God, parents, and friends about them; in faith in God, their parents and in themselves; in reverence to God, holy things, their own person, constituted authority, and the aged and infirm.

Hartshorne holds before us the following objectives for the religious education of children of this period: actual training in Christian living which has as its ob-

ject specific habits of conduct; the acquisition of ideals or rules of conduct which embody the Christian standard; constantly enlarging the child's consciousness of their world citizenship; and to anticipate adolescent changes with suitable information on matters of sex. (Hartshorne: *Childhood and Character*. Page 113.)

Subject-matter.—The child of this period is ready for more historical material than the child of the previous age-group. Biblical material dealing with the hand of God in history is available. For this reason studies of God's leadership of his people as revealed in the Bible, and also in general history, will be serviceable. The pupil is ready for a study of the life of Jesus and for simple stories of the early history of the Church.

Dr. Dawson's empirical study of children's interests in the Bible, lead to the following conclusions: "From eight years on the interest in the Old Testament suddenly rises, reaching its maximum at thirteen in the case of boys and at twelve in the case of girls." (Dawson: *The Child and His Religion*. Page 59.)

"Everything considered, it is probable that the typical boy or girl from nine years to fourteen is more attracted to the Old Testament than to the New." (Dawson. Page 63.)

"Interest in the poetic begins at nine years, rises steadily to the fourteenth year, when it reaches 33%, and then falls off more or less irregularly to the twentieth year, when it stands at 14%." (Dawson. Page 70.)

Typical material from the Old Testament of service in this age-period is the following: hero stories of Abraham, Rebecca, Joshua, Moses, Solomon, Samson, David, Daniel, Ruth and Esther, Jacob and Esau.

From the New Testament may be gathered the life of Jesus. This should be presented to the Junior pupil with emphasis upon His acts of kindness, helpfulness, and friendliness. Studies of Peter, Paul, and John should be made.

Some educators in the field of religion hold that children of this period are ready for a study of the Bible as

a book, that they may more effectively use it as a tool. This must be of the simplest nature only. In the "Constructive Studies" we find for the use of teachers of children of this period a volume entitled "An Introduction to the Bible for Teachers of Children," by Georgia L. Chamberlin. The study aims to help the pupils find the Bible stories and "to show them the living men who are their heroes or who were the writers of the stories, poems, or the letters, making the Bible to them a living book which they will enjoy more and more as the years pass."

From the field of extra-Biblical material much can be gathered to instruct the child in his relations to the world at large. Epochs in secular history can be shown to picture the hand of God among mankind. The national holidays can be used to point out the Christian character of great statesmen. The story and meaning of hymns can be introduced into the curriculum. The hand of God in the natural world can be shown.

The missionary history of the Church supplies such heroes as Livingstone, Carey, Moffett, and others. Modern missionary servants in all fields of endeavor appeal to the youth of the Junior period.

Pictures suitable for use with the pupils of this age are: David, by Michelangelo; Worship of the Wisemen, by Hofmann; Head of Christ, by Hofmann; The Good Samaritan, by Plockhorst; The Sower, by Millet; Jesus and the Fisherman, by Zimmerman; and the Walk to Emmaus, by Hofmann. (Beard: Pictures in Religious Education.)

Worship.—The children of this period will be ready for the more stately hymns of the Church. At no time should they be taught the "silly jingles, cheap, ragtime music," but only the best sentiment and the best music. The children of this period are ready for simple chants and musical responses.

Among the hymns that appeal to the Junior child are: Onward, Christian Soldiers; Faith of Our Fathers; Now the Day is Over; Holy, Holy, Holy; Silent Night, Holy Night; Nearer my God to Thee; Day is Dying in the West; The King of Love my Shepherd Is; Come, Ye

Thankful People, Come; We Plough the Fields and Scatter; and O Zion Haste.

The Junior pupil should make frequent use of the Lord's Prayer. Composite prayers comprising the petitions and words of gratitude of the children, but offered by a leader, should form a part of the worship of the department. Silent prayer in the assembly will help the child to understand that he too may offer silent prayer at all times.

Teaching methods.—The teacher of the Junior pupil should depend upon many of the teaching methods heretofore followed, such as story-telling and picture-talks. The Junior pupil offers an opportunity for a larger use of questions than can be used with the primary pupil. The teacher should not seek to monopolize the class periods with lectures or discussions, but should draw out the pupils' interest and thought chiefly by means of simple questions.

The Junior pupils are able to enact simple dramatic presentations of the lessons studied, and often show considerable originality in interpretation and presentation.

Memory material for this period should include: the Lord's Prayer; children's prayers; Psalms 1, 23, 24, 90, 100, 121; The Beatitudes; I Cor. 13; the books of the Bible and the great hymns of the Church.

The Junior department offers opportunities for the introduction of "handwork." This should include making drawings to illustrate the lesson; map-making; modeling in sand; relief maps of Biblical lands; sewing; constructing objects illustrative of Biblical material; making posters of announcements and illustrations of Bible thoughts and ideas.

Service activities.—The Junior pupils are able to carry out many projects of service to the home, the Church, the community, and through the benevolent agencies of the Church. They can send their surplus Sunday School literature to children in need of them. They can assist in the home duties by doing a daily "good turn," or "golden deed." Collecting gifts and making simple toys for the children in an orphanage, or in a mission station are very

desirable. Their offerings should be shared with the poor in the home congregation and those beyond the borders of the congregation.

Pedagogical side.—The teacher of this period should be provided with aids which will help him to understand his pupil, his material, and his method. Very suggestive of the type of material needed by the teacher is the list of subjects discussed in the Teacher's Manual accompanying Lambertson's "The Rules of the Game." These topics include: the teacher and his material, the great objective, the message of the text, an interpretation of the pupil (dealing with his interests, memory ability, habits and special characteristics), his moral and religious characteristics, and aims and methods of the course. To this is added the aims of the individual lesson, with suggestions for the procedure and application of the lesson; and the form of activity carried out.

Program.—This section aims not so much to suggest the program in the sense of the use of all the time in the department, as the program for the organization of the curriculum material for the lessons for this group-age.

A commendable arrangement and treatment of curriculum material for any one lesson is the one found in "Heroes of Israel" by Soares, a volume in the "Constructive Studies." The arrangement is as follows: Aim of lesson; essence of the story; explanatory notes; suggestions for teaching; the point of contact; the arrangement of the stories; summary; written review; and preparation for the next lesson.

Lambertson in "The Rules of the Game," follows the plan: Aim of lesson; centers of stress; procedure; application; and activity.

In Chamberlin's "Introduction to the Bible for Teachers of Children," we find the following plan: Aim, material for study; preparation of the lesson; presentation of the lesson; written work; home work for the children; and suggestions to parents.

A text-book for Juniors should have a definite lesson plan for each day's lesson. This plan may be practically

uniform throughout the text, with but slight variations in lessons for special occasions.

THE INTERMEDIATE DEPARTMENT.

Ages: 12-14 Years.

The Intermediate department includes children of ages twelve, thirteen, and fourteen years.

The Religious Nature of the Pupils.—With the pupil of the intermediate department we are entering upon the adolescent period. The pupils of this department comprise those belonging to early adolescence. They have in common with pupils of the senior and young people's department many characteristics common to the entire adolescent period.

The child of this period is developing a character of marked individuality. He is arriving at self-hood and conscience is playing a greater part in his life choices and activities. While during the Junior period God was real largely in an external sense, in this period God is becoming a real personal possession of the child.

The personality of the pupil is growing around accepted ideals and patterns.

The altruistic traits are beginning to show themselves as opposed to the individualism of former years.

Religion is becoming more personal for the child of this age-group. He has personal religious aspirations. He makes choices and frequently enters into fellowship with the Church during this period. Especially is this so of the child in the Churches that practice the rite of confirmation.

With the growth of self-hood there is a change from external authority to internal conviction and self-control.

This latter, while in some respects a hopeful sign, is fraught with dangers, since the child is apt to discard all authority in his assertion of the self. The intermediate pupil is also in danger of extremes in religion. His idealism may carry him too far.

These extreme characteristics of the child of this per-

iod may lead in either direction—to religious enthusiasms or to extreme doubt and disbelief. In some cases the awakening of the self may lead to morbid introspection and to an extreme sense of sin.

The intermediate pupil is greatly in need of parental guidance and sympathy. He needs parents who deserve his respect and honor if they are to be of service to him.

Next to parents, the child of this age needs good friends. He will seek friends and they will have a telling influence on his life. He needs associates of the highest moral type.

Here the Church can be of service to him by supplying his associates and by holding him with others of his age in groups for moral and spiritual growth.

The youth of this age needs examples as well as precepts. Weigle writes: "To help him you must suggest, not in words, but in deeds. Don't talk: *be and do.*" (The Pupil and the Teacher. Page 54.)

The Church should offer the youth opportunity for confession. He will carry in his life many things which unless he can open up his heart to some one, he will tend to morbidness.

He will need to be taught the Bible from a viewpoint that takes into account the historical and literary factors.

He will need a fund of moral ideals that can come to him through contact with noble characters in life, in biography, and in fiction. These types should portray to him loyalty and heroism in the interest of the truth.

In the latter part of this period doubts arise, but will not appear at their height until the next age-group. Whatever doubts arise must be met carefully and sympathetically.

Aims of instruction.—The general aim of the instruction for the child of this period should be to continue his unbroken religious development. His thought and experience of God are expanding and the instruction should aid him in his search for personal experience in religion. His life is becoming individualized and he is arriving at

personal convictions. Religious instruction should be designed to help him in this process of growth.

The instruction should be planned to assist the pupil to make the proper adjustments in his social relations to parents, companions, teachers and others. It should seek to provide him with his heroes and above all, with a true and worthy conception of Jesus as the Ideal Person and prototype of humanity.

The instruction should also include material that will equip the pupil for membership and service in the Church.

Subject-matter.—Themes available for use during this period are: loyalty to God and Christ; trustworthiness; benevolent spirit; gratitude; honesty; reverence; kindness; and obedience.

God should be presented as The Creator, and Ruler of the Universe. The laws of nature should be shown to be the workings of His will.

Jesus should be presented as the pupil's greatest hero and the friend and Saviour of youth.

The pupil is prepared for a study of God's leading as shown in the history of the Hebrew people and in modern times.

Both Old and New Testament biographical material is valuable for this age-group. Such material has been recognized in the courses for young people of this period, as for instance, in "Leaders of Israel," and "Early Christian Leaders," in the International Graded Series; "Christian Apostles and Missionaries," by Harold B. Hunting, and "Heroes of the Faith," by Herbert W. Gates in the Scribners' Series.

During this age-period it will be desirable to bring into the instruction of the child materials from other than Biblical sources. This material should include the meaning of Church membership and material for preparation for such membership; the history of the Church since Apostolic days; biographical studies of Church leaders, including, for the Lutheran child, a study of Martin Luther; preparation for Christian citizenship; missionary material that will furnish world knowledge, cultivate world sympathy, and inspire world service; and informa-

tion about the educational and benevolent institutions of the Church in the homeland.

In their missionary education the children of this age should be instructed in the characters of missionary lore. Their attention should be called to attractive missionary books, and they should be given opportunities to express the missionary spirit through gifts to foreign missions.

Miss Beard suggests a plan of procedure for missionary education: information about the needs of the local community, needs of distant lands; suggestions of definite ways of helping others; and definite leadership of the children in doing these things. (Graded Missionary Education in the Church School. Page 78.)

The International Graded Lessons take account of the need of this type of material for this age in the assignments for the first two years of the Intermediate group in "Missionary Stories," and "Leaders of Israel."

Suitable books for the cultivation of missionary interest for this age-group would include the following: Matthews: Livingstone the Pathfinder; Fahs: Uganda's White Man of Work; Richards: Florence Nightingale; Hull: Judson, the Pioneer; Hubbard: Under Marching Orders.

During this age-period the curriculum of religious education should emphasize the opportunities for social service and preparation for the vocations of life. Of great help in this field is Doxsee's "Getting into Your Life-Work." (Abingdon Press.)

Pictures suitable for use with the children of this age-group (for use both as room decorations and as illustrations for the literature) are the following: "The Light of the World," by Hunt; "Christ in Gethsemane," by Hofmann; "The Last Supper," by Da Vinci; "The Prophets," by Sargent; "In the Home of Mary and Martha," by Hofmann; and "Peter and John Running to the Tomb," by Burchard.

Worship.—For the worship of this department the following songs are typical of those suited to the age-group: "Jesus shall reign," "O Zion Haste," "Stand up

for Jesus, thy Saviour," "I would be true," "Oh, Master, let me walk with thee," "The Son of God goes forth to war," and "Am I a soldier of the Cross?"

The curriculum material for this period ought to encourage the prayer life of the pupils. The children of this age-group ought to participate in public prayer and the class period is an opportunity to train the pupil in this phase of the religious life. The curriculum material should contain simple prayers for this training.

Teaching methods.—While the story-telling method will still have some value in this department there will be a greater use of the question and answer method and the discussion method than in earlier groups.

"Classes in the Intermediate Department should be kept down to twelve or fifteen members, so that there can be conference and individual direction or required expressional work. In these grades there will be map drawing, note-book work, essays, reports on social topics. The classes should be expected to prepare their lessons at home and they should be held responsible for the character of their work." (Athearn: The Church School. Page 213.)

Drama and pageantry can be used effectively in this department. Suitable material for dramatic presentation will include: The story of Joseph and his Brethren; Moses the Liberator; The story of David and Jonathan; The Story of Elijah; Nehemiah the Builder; and Paul the Prisoner.

Typical memory work of value for this age-group are the following passages: II Tim. 4:7-8 (I have fought a good fight); Eph. 6:10-17 (Finally, be strong in the Lord); Psalms 119:9-16 (Wherewithal shall a young man....). These are but suggestive of the type of Biblical memory material suitable for this age-group.

Service activities.—The pupils of this age-group will be ready for definite service to the Church School, the home, the local community, and through missionary projects to the larger world. We need to suggest only a few projects to indicate the type of activities the pupils can engage in: Visit members of the department who are

ill; act as Church messengers; prepare Christmas boxes for poor families; make scrapbooks for children's hospitals; make slippers for crippled children; collect clothing for charities; give money to educate a mission child; and take part in Red Cross activities.

Organization of material.—The organization of the material will depend, to a great extent, upon the type of material being used.

The lessons should be organized around such topics as the following: thought-questions; Bible references; places to locate on map; study topics; memory passage; "Look-Up" on maps; define; "relate;" "compare;" describe; and sketch in map. (See texts in Abingdon Week Day Series.)

THE SENIOR DEPARTMENT.

Ages: 15-17 Years.

The Senior Department includes the young people of fifteen, sixteen and seventeen years of age.

The Religious Nature of the Pupils.—The pupils of this department belong to middle adolescence. Tracy points out two distinctive features of the religion of adolescence, (1) the experience of intellectual doubts and difficulties, with or without emotional tension and upheaval; and (2) the experience commonly known as "conversion." (The Psychology of Adolescence.)

On the first point it can be said that the entire period of adolescence has elements of intellectual and religious doubt. By this is meant that the young people begin to question their inherited religious beliefs and customs. Because doubt has been looked upon as unfavorable and undesirable, its treatment has caused considerable unnecessary difficulty.

Adolescence is not only the period of questioning and doubting, but also of the rise of the religious consciousness in a very personal sense. Professor Ames writes

that this rise of the religious consciousness "is conditioned by training, environment, physical development and social influences . . . Conversion belongs to the years between ten and twenty five." (The Psychology of Religious Experience.)

The studies of Starbuck, Coe, and others, clearly show that the age of middle adolescence is the time of religious awakening.

The period of middle adolescence is also a period of consecration to religious work and during this period many choices are made for the Christian callings. The enthusiasm of adolescence can, under skillful guidance, be directed into religious endeavor.

The spirit of service and altruism prevails at this time, and the youth is ready to do and dare for others.

The middle adolescent emphasizes the practical rather than the metaphysical aspects of religion.

There is a tenderness of the conscience at this time which may become hypersensitive. This should be forestalled. The youth is socially inclined in religion as in other aspects of his life. He is ready to join in social worship and social religious efforts. His critical and analytical tendencies may lead him to be intolerant of the imperfect Christian.

The rise of self-confidence in this period entails the danger of ignoring the value of authority and the contribution of the past to religious matters. The same characteristic which leads to personal enthusiasm for things religious may also lead one to a strong personal reaction against religion, and may lead the individual into disbelief. It is also a period of excesses in religious enthusiasm which must be carefully guarded.

The youth of this period needs a personal religion free from sham, formality, and asceticism. He needs skillful leaders who will guide him through the critical years of doubt and questioning.

To avoid excesses of any kind the youth of this period needs a balanced program. The Church and other agencies of religious education, should develop a four-

fold program to meet the needs of the four-fold life of the youth. The physical, mental, social, and spiritual aspects of the youth's life must be cared for. The agencies of religious education must provide opportunities for physical exercise, team play, and various forms of sport.

The youth of this period are in especial need of sympathy. Ignorance of the nature of youth leads to misunderstandings.

Aims of instruction.—The curriculum of this department should continue to deal with the attitudes and virtues heretofore mentioned in connection with previous departments, with emphasis upon loyalty, humility, reverence, consecration, and service.

The aims of instruction of the "Completely Graded Series" (Scribner's) for this period are typical.

"To give moral and religious inspiration through stories of the real flesh-and-blood men by whom the various books of the Bible were written, and to give a proper equipment for future Bible study through a knowledge of the main facts of Biblical introduction.

"That every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ; that every pupil who already counts himself a follower of Christ shall attain a deeper realization of the meaning of discipleship, and particularly that the child spirit of obedience shall grow into that of manly and womanly devotion to the Master of Life; that every pupil shall be a church member before the end of the year."
[16th yr.]

"To produce intelligent appreciation of the *religion* of the Old Testament, as distinguished from the incidents of the Old Testament narratives, using this as a background to make clear the unique character of the Christian religion."

These aims stress the intellectual aspect of religious education. The expressional element revealed through skills in worship and prayer, and in social service are equally important in the training of the youth and the complete religious education of the pupil.

For this age-group, the Committee on Education of the International Council of Religious Education, suggests the following aims or goals of instruction: "The acceptance of Jesus Christ as a Personal Saviour; the testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustment of his life choices and conduct; the expression of the rapidly developing social consciousness through the home, Church and community; the development of initiative, responsibility and self-expression in Christian service." (Kansas City Report, 1922. Page 27.)

Subject-matter.—Suitable themes for the pupils of this period include: the life of Christ; The Apostolic age; the work of St. Paul; principles of Christian living; modern disciples of Christ; Church history and doctrine; support and administration of the Church; vocational and avocational studies, including preparation for teaching in the Sunday School and preparation for the missionary service of the Church.

Among the Biblical materials suitable for this age are those dealing with the life and service of Christ, the work of St. Paul and the early disciples, the writings of John, Old Testament history and literature, the Prophets, New Testament history and literature, and the Bible in outline.

At this period can be introduced studies of the religious education movements, the missionary movement, life callings, and comparative religions.

Denominational history will be valuable at this time if presented with the functional viewpoint; i. e., how the denomination leads one to serve his generation through the Church, as others did in their generation in times past.

Worship.—Worship material of a very personal nature will be serviceable for this age-group. The standard hymns of the Church should continue to be learned. Hymns of a social nature are highly valuable for pupils of the middle adolescent age. Hymns of consecration will be especially stimulating and inspiring for the youth of this group.

Teaching methods.—The discussion method will be more generally used with this group of pupils than in earlier groups. The question method can be used to some extent, especially to open up subjects for discussion. Topical discussions, written reports, and home study will be desirable. Research problems should be available for use with this group.

Dramatization, tableaux, picture posing, and pageants can be successfully used in the instructional work of this group.

Service activities.—The pupils of this group should assist in building up the attendance of their own class; take an interest in the younger boys and girls of the Church and community; provide their part of the support of the Church; visit shut-ins; render service to the poor; visit inmates of hospitals; lead in community betterment; and engage in missionary activities by supporting a missionary, an orphan, or a worker in the social activities of the Church. The lesson materials of this department should offer suggestions for the expression of the religious motive.

Pedagogical aids.—The work of this department will be greatly aided if the teacher and pupils have access to a reference library of books on the Bible and on teacher-training. The text-books should supply the necessary maps, charts, and references to make the study serviceable and challenging.

THE YOUNG PEOPLE'S DEPARTMENT.

Ages: 18-24 Years.

The Young People's Department includes the pupils of eighteen to twenty-four years of age.

The religious nature of the pupils.—The pupils of this department belong to later adolescence. Many of the characteristics discussed in the treatment of pupils of the Senior Department are equally applicable to the pupils of this age-group. Further "development of individuality is the fundamental characteristic of this period." (Weigle.) This period will be marked by a long-

ing for the certainties of life. The serious youth of this period will be seeking for definite standards. Throughout this period the youth's ideals of life will continue to develop. This age-group continues to furnish volunteers for the service of the Church, and there is an inclination to make sacrifices for social causes and world movements.

In this age-period loyalty to the Church as an institution can be appealed to and often reaches a high point.

The period may be marked by turmoil through conflict of theories and beliefs. Because of this turmoil the individual may lack positive convictions.

The youth of this age-group are in need of a life philosophy and the agencies of religious education should seek to aid them in the development of a Christian philosophy of life. The pupil needs strong encouragement to maintain faith in God and to render service to man. He will need moral support to retain religious habits of earlier years. The adolescent is in need of standards of living applicable to the many aspects of his life. The youth will meet at this time disappointments and disillusionments, and will need a strong faith to meet these. Through training he should be prepared for such occasions.

The aims of instruction.—The aims of instruction are the same for this age-group as for the previous adolescent years. Additional objectives should be added. These objectives will include: the "maintenance of his tested Christian ideals and the relation of these to the practical work of life; the preparation for and a willingness to assume the duties and responsibilities of homemaking and citizenship; the preparation for and acceptance of a definite place in the organization and work of the Church for the community and the world; the preparation for and acceptance of a definite place in the work of life; business, professional, industrial, that in and through his daily work he may do the will of God and promote His kingdom in the world." (Kansas City Report of Committee on Education of I. S. S. C. of R. E., Page 27.)

Subject-matter.—The subject-matter of the curriculum

for this age-group should include that which has been noted for the previous age-group, and should also comprise: studies in Christian faith; in the moral and social problems of young people; in the devotional life; in social problems in the light of Christian principles; and in vocational and avocational preparation.

Worship.—Thompson stresses the proper age range as an important factor to be taken into account in the worship material of any group. Of the group under discussion in this section he writes: "their major interest lies in the things that are here and now. Scripture materials, hymns, prayers, the challenge of the world-fields, and the like, are different when viewed through the eyes of young manhood and womanhood than when faced by maturity or by the longing eyes of children and youth." (Handbook for Workers with Young People. Page 101).

Teaching methods.—Discussion, debate, lecture, and question-answer methods of teaching will be the chief types used with this group. Pupils of this group will also be capable of efforts in the line of drama, pageantry, and tableaux.

Service activities.—The pupils of this age-group will seek to express their religious life through such service activities as: interest in their own class members; oversight of younger boys and girls, probably in Boy Scout and Girl Scout organizations; ushering in the Church; social visiting of the poor and shut-ins; community survey; providing social life for the needy and under-privileged people of the community; and supporting the general plan of Church benevolence. Hutchins: Graded Social Service in the Sunday School.)

Pedagogical aids.—A text-book for this age-group should provide the teacher with material descriptive of the characteristics of the pupils of this age, or refer the teacher to suitable books on the subject.

The text should apply necessary suggestions for the conduct of the recitation, and for carrying on the week-day activities.

For the pupils, the text should contain references to

suitable research material, and to helps for the interpretation of the lessons, such as dictionary or glossary of difficult terms and names; charts, maps, and topics for discussion.

THE ADULT DEPARTMENT.

Ages: 24 Years Upward.

The Adult Division or Department includes the persons above twenty-four or twenty-five years of age. The grading in this section is not as careful as in the more plastic years of life.

The Religious Nature of the Pupils.—The pupils of this age-group have reached the stage of maturity. In many ways their life is one of settled convictions and viewpoints. Hence the grading of materials of instruction and grouping of pupils is not the problem it is in earlier years. For the most part adulthood is a period of fixed habits and static conceptions. The purpose of the department will be to hold the interest of the adults in the service of the Church and Community.

Aims of instruction.—Cope suggests aims of the work of the adult department in the following words: "The need in religious education is organization of adult life definitely to demonstrate the religious way of love for those who need love, who are just learning life's ways.

"The organization of adults in religious education should be organization designed to lead them to their duty toward children; it should be planned to give them experience in ministering to children; it should be a curriculum in the practice of a loving society, the kind of society that teaches its young the way of love by freely, sacrificially, at any cost, giving them the experience of being loved." (Cope: *Organizing the Church School*. Page 177.)

The above presents the social view of religious education which should hold a prominent place in the consideration of the objectives of religious education, but something should be said for the individual aspect of the process.

The aims of instruction should include: "training in worship, and enrichment of the devotional life; acquiring a fruitful knowledge with central emphasis upon objective Bible study; training for leadership and service and continuous participation of all members of the department in those forms of service to which they are best adapted. (Com. on Education, Int. S. S. C. of R. E., Kansas City Report. 1922. Page 29.)

Subject-matter.—"The courses should be wholly elective, and largely of a practical character. The advanced students should get what they want and what they need." (Weigle: The Pupil and the Teacher. Page 111.)

The study of Biblical materials will still hold a large place in this department, but the elective element will be large and broad. The curriculum should include studies of community, national, and international problems; immigration; race relationships; the educational task of the Church; the amusement problem; the Christian home; and similar problems.

The adult group will be interested also in the history of Christianity, the Protestant Reformation, missions, and modern religious movements and developments.

Certain members of the adult group should be in teacher training courses preparing for the work of teaching in the Sunday School. This work should be taken care of in teacher training classes or institutes; but classes in the Sunday School can well do some of the work.

Worship.—The worship of this age-group will be very similar to that of the previous age-group, and to the general worship of the congregation in both method and material.

Teaching Methods.—The lecture, discussion, conversation, and question methods of instruction will prevail with this group, with the discussion and lecture methods predominating. In many cases adult classes will take the form of a forum or discussion-group. For these classes outlines and problems should be furnished in the curriculum. Modern social, economic, and political problems presented from the religious standpoint will provide profitable material for such classes.

Service activities.—The adult class will find many opportunities to express religion in service to the community. The adult members should take a real interest in the childhood of the Church, providing for their full development, and helping the employed staff of the Church to keep the young in the Church organization. They should take an active interest in the care of the poor, both in the congregation and in the community beyond the congregation; they can develop an employment agency in the congregation.

The adult class members, as individuals, and as a group, can take an interest in protecting the weak of the community; in removing undesirable institutions from the community; in improving living conditions; in promoting efforts to provide play-grounds, parks and fresh-air camps for poor children.

Pedagogical aids.—For both the teacher and the students of the adult group there should be a good reference library in the Church dealing with Biblical subjects; with social, economic, and philanthropic needs, agencies, and efforts. The usual aids mentioned in previous sections will be required also by the adult group.

GENERAL CONCLUSIONS.

I. CRITICAL OBSERVATIONS.

1. The Lutheran Graded Series is largely a knowledge-content Series. It stresses grasping information rather than producing the Christian life, though of course, the latter is the hope of the promoters of the Series.

2. The Series is content-centered rather than pupil-centered.

3. The Series is Bible-centered. The emphasis is largely upon grasping the content of the Bible. Insufficient emphasis is placed on the Bible as the source of principles for Christian living. The Bible is treated too largely as an "end" rather than as a "means."

4. There is a dearth of extra-Biblical material. This

field should supply material on modern heroes and heroines of the cross, and servants of the Church, and should suggest social problems in which the Church can express itself.

5. The Series provides for instruction in Biblical information, but little provision is made for training in Christian activities and skills, such as prayer and worship.

6. The Series is built on the principle of a sequence of subject matter: for example, history, geography, biography, etc. It is doubtful whether such a sequence can be carried out in the present Sunday School organization, and accomplish the desired results in Christian living. Such a sequence would be more adaptable to an institution of religious education which meets more frequently than the Sunday School. But with the Sunday School, which is for many the chief agency of religious education, it is more desirable to stress Christian living and to use materials bearing more directly upon the development of the Christian life.

7. The Series lacks material on the history of the Church, life-work decisions, missionary activities, and Church membership.

8. The Series lacks in worship materials such as songs, hymns, music, prayers, and rituals. This need is met to some extent by the denominational Sunday School Hymn Books, but these are often ungraded and lack much desirable material which should appear throughout a graded series.

9. All except two of the texts carry memory material. This material is not successfully graded. One text carries a large amount of memory material difficult in character, while the following text carries less material of a less difficult character. Several volumes carry entirely too large an amount of memory work for each day's work.

10. The Series lacks in aids for teachers, such as suggestions on the nature of the pupil, methods of teaching, and references to supplementary reading.

11. The ecclesiastical note in the Series is found in the emphasis on the Church Year. While this principle is accepted in general, it is too little recognized in the Series to prepare the child for membership in a Church which centers its services in this principle. If the Church desires to impress this principle upon its children, the division of the materials of the various units into half year periods of New and Old Testament subject matter is insufficient recognition of the principle. Not until "Bible Teachings" (for 15 year old pupils) is reached is the principle of the Church Year explained.

12. The Lutheran Church, as a whole, stresses the development of a denominational consciousness. But the Series supplies very little material which leads in this direction. This consciousness, we believe, should develop along the lines of a functional attitude—denominations as institutions which function for the spread of Christianity and which meet special needs which no other denomination meets.

13. No treatment of the Church as an institution occurs in the Series until "Bible Teachings" (15th year text) is reached. A treatment of the Church should appear throughout the Series in graded presentation.

14. The Series is unaffected by the new views of childhood, of the Bible, or the educational process, and of the changing conceptions of religion and the Church. The Series offers the pupil no special aid in facing these changing views, conditions, and especially the modern religious crisis.

15. It is apparent from this study that the Lutheran Graded Series does not represent the best that the educational wisdom of the day, both within and without the United Lutheran Church, can produce.

II. CONSTRUCTIVE OBSERVATIONS.

1. The curriculum of religious education should be built on the basis of scientific principles and should involve the use of the scientific method. Too long has the curriculum of religious education followed traditional

growth and haphazard organization. The time has come when scientific thought should be applied to the making of a religious educational curriculum. This will involve a knowledge of the pupil, methods of organization of curriculum material, a clear knowledge of the aims of religious education, and a comprehension of the sources of the best cultural materials. "The curriculum should be made scientifically rather than allowed to grow out of traditional practice and under chance circumstances." (Meriam: *Child Life and the Curriculum*.)

2. The aims of religious education provide guiding principles for curriculum making. The objectives of the course of religious education will in large measure determine what is put into the curriculum.

3. Charters suggests that one of the first principles in curriculum construction is to "determine the major objectives of education by a study of the life of man in its social setting." (*Curriculum Construction*, Page 102.)

This principle is suggestive for the formulation of a curriculum of religious education. With the social aspect we have dealt elsewhere. It is important that before the curriculum of religious education can be scientifically built, we must have clearly in mind the major objectives of the course of religious education. What are the goals and the objectives. When these are determined the curriculum should be built around these objectives.

4. Curriculum materials should be organized on a psychological basis with reference to the nature of the growing child; and less on the logical basis with reference to the nature of the materials.

5. Prescribed materials should be offered at the beginning of a course of religious education, with elective courses coming later.

6. A curriculum should be unified from childhood to maturity. Clear objectives should play throughout the entire course with each section providing for its particular problems.

7. In the choice of materials for particular units, the

principle of selecting the more important over the less important materials should prevail.

8. A curriculum should be progressive from beginning to end. The development should be based on the needs of the individual, and the demands of the Church and society.

9. A curriculum should be adaptable to meet varying local conditions, interests, and equipment.

10. A curriculum of religious education should contain material which correlates the work of the school with the home life.

11. An ideal curriculum of religious education should be built to care for all the agencies of religious education: the home, the Sunday School, the catechetical class, the week-day school of religious education, the daily vacation Bible School, and the Christian college.

12. As far as possible a curriculum of religious education should be correlated with the curriculum of the public school.

13. The method of presenting materials of religious education will vary with the age and capacity of the pupils. The outstanding methods of instruction are: storytelling, question and answer, lecture, dramatization, discussion, problems, projects, research, visual methods, hand-work, and conversation.

14. Wherever possible, methods involving immediate application, problem-solving, and participation in projects, should be followed.

15. Only that method should be followed which secures results. The response of the pupil is the final test of the efficiency of a method.

16. The Lutheran Church can proceed to improve the present curriculum situation by one of two methods: either it should attempt the revision of the present materials, or it should undertake the production of a new series. It is doubtful whether much can be accomplished by way of a revision of the present materials which are so far out of touch with the latest developments in general and religious education.

It would seem that the best results for the childhood of the Church would be obtained by the production of an entirely new series of graded materials along the lines suggested in the constructive section (Part III) of this study.

17. In the production of a new series of graded materials the Church should avail itself of the best talent among its Biblical scholars, its educational leaders, and its workers in the field of Sunday School and general religious educational efforts.

18. In the preparation of religious educational curriculum materials the Church representatives should make a comparative study of all existing materials in the field.

19. For the improvement or reconstruction of its present materials the Church should depend on the best theoretical knowledge available, the results of experimentation, and the contribution that Public School experience can offer.

20. At no time should the Church arrive at the conclusion that it has developed a final and unchangeable curriculum. "A changing civilization demands a changing curriculum."

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